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The North Carolina Baptist Hand Book For 1912

PREPARED AND PUBLISHED
BY

HIGHT C. MOORE

EDITOR BIBLICAL RECORDER

RALEIGH, N. C.

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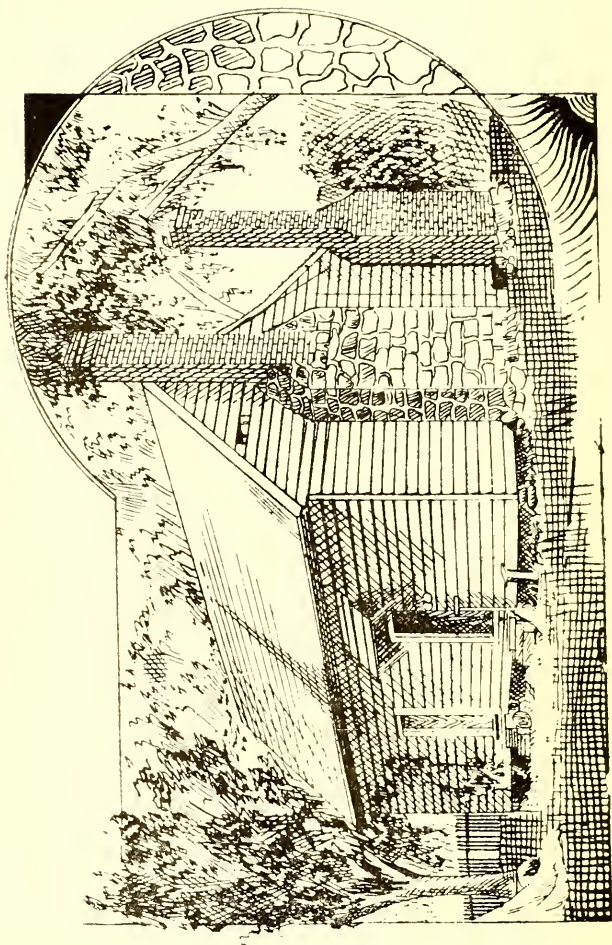
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THE NORTH CAROLINA
BAPTIST HAND-BOOK
FOR 1912

FIRST ANNUAL VOLUME

PREPARED AND PUBLISHED
By HIGHT C. MOORE, Editor *Biblical Recorder*
RALEIGH, N. C.

PRINTED BY
MUTUAL PUBLISHING COMPANY, RALEIGH, N. C.
1911



THE CHILDHOOD HOME OF MATTHEW T. YATES,
IN WAKE COUNTY, NEAR OLD MOUNT PISGAH CHURCH.

FOREWORD.



THE NAME of this little volume indicates its character. Though much of it is suitable for wider reading, it is, primarily, a "North Carolina" book, adapted to the brotherhood of our own State whose work and workers are expressly presented. Though informing to Christians of all denominations, it is distinctly "Baptist," setting forth the fundamentals of Baptist faith and the phases of Baptist activity. Though serviceable in other ways, it is a "Hand-Book," not an almanac, not a volume of proceedings, not a mere roster or book of numbers or denominational dictionary, but a guide-book and manual convenient for ready reference and capable of frequent service. And, finally, though it should be useful in after years, it is designed "for 1912," its contents being chosen with a view to special service during that year after which many of its pages will be out-of-date..

The average Baptist wants denominational information in easy reach, in convenient form, and without too many details. He needs data for guidance in at least six directions: a workable plan of Bible reading and study; a short, clear, strong statement of what we believe; a brief story of denominational achievement; a terse presentation of the causes claiming our benevolence; a register of denominational leaders, educational and religious, male and female; and sufficient figures to show the denominational status in his association, State, general Convention and the world.

To meet just these needs, the half-dozen departments of this Hand-Book have been carefully prepared. The section on Doctrine contains a fine statement of what we believe according to the Scriptures, a brief of Bible doctrines, and an epoch-making address on Baptist fundamentals. The

section on History contains suggestive sketches of our State and Southern Baptist Conventions. The section on Bible Study contains a plan of consecutive reading of the Bible during the year, a thousand Bible verses for the children to memorize in part or altogether, a brief life of the Lord which we are to study in Sunday-school, and a list of the Sunday-school lessons for the year with Home Daily Bible Readings suitable for the family altar. The section on Benevolence contains articles by specialists on each phase of denominational work, State and general. The Register contains thousands of names of those entrusted with denominational tasks. The Statistics in four short tables give the latest and most reliable Baptist figures. So the person who masters this little book ought to be pretty well informed about Baptist thought and life in North Carolina.

To secure the material herewith published the Editor has drawn upon the highest authorities, such as Dr. A. H. Strong, the ablest of Baptist theologians, and Dr. Lansing Burrows, the most eminent of Baptist statisticians; has consulted the most reliable denominational publications, such as the Annual of the Southern Baptist Convention and the American Baptist Year-Book; and has secured the aid of our best-informed denominational workers, such as our Secretaries, College Presidents, and others.

Not without its imperfections and shortcomings (some of which will be remedied in subsequent yearly issues), the Hand-Book for 1912 is now laid before our State-wide brotherhood in the hope that it may strengthen in us "the faith once for all delivered unto the saints" and capacitate us for greater efficiency in obeying the Master's word: "Go work to-day in my vineyard."

HIGHT C. MOORE.

Raleigh, N. C., November 1, 1911.

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HOW TO USE THIS HAND-BOOK.

That the reader may get the most good out of this Hand-Book during the year 1912, the following hints are offered as to its use:

As a Book for Perusal.

Read it personally. Read it by the fireside in the family circle. Read selections from it in the prayer-meeting, the Sunday-school, the church. It should prove a book for general information.

As a Book for Reference.

Consult it for data to use on various occasions—the pastor preparing for his pulpit, associational and other committees getting up reports, individual workers furnishing themselves for special tasks. See the Index for about one hundred and fifty topics.

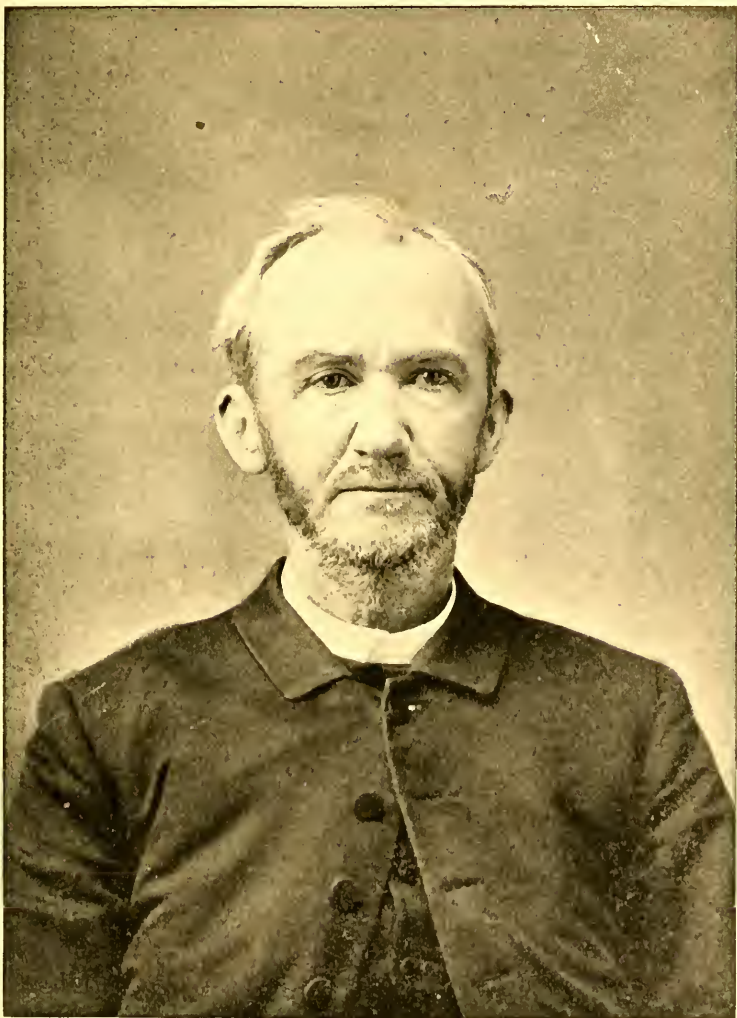
As a Book for Study.

Classes may be formed for the study of What We Believe, Bible Doctrines, the Convention Histories, the Life of the Lord, and our Benevolences—an admirable course of study for three months or more.

As a Book for Devotion.

Following the suggestions in the Bible Study section, let hundreds of men and women read the Bible through this year, hundreds of boys and girls memorize part or all of the thousand Bible verses for memory, and hundreds of family altars be irradiated by the Home Daily Bible Readings.

ERRATUM.—On page 101 items 12 and 13 should read: (12) Round Hill School D. J. Hunt, Principal, Union Mills, N. C.; (13) South Fork Institute, S. J. Honeycutt, Principal, Maiden, N. C.



REV. J. D. HUFHAM, D. D.,
CREEDMOOR, N. C.
THE NESTOR OF NORTH CAROLINA BAPTISTS.

PART I.—DOCTRINE.

WHAT WE BELIEVE ACCORDING TO THE SCRIPTURES.

By the late Rev. F. H. Kerfoot, D.D., LL.D.

(Originally Prepared for Eutaw Place Baptist Church,
Baltimore, Maryland.)

IT IS ENJOINED upon Christ's people that they be ready always to give an answer to every man that asketh a reason concerning the hope that is in them. 1 Peter iii. 15. And Paul enjoins upon Timothy, not only that he take heed unto himself, but also unto his doctrines. 1 Tim. iv. 16. We herewith append the leading tenets which we hold, in common with all evangelical denominations, and also those which constitute our distinctive principles as Baptists. It is for the sake of the last, that we are constrained to exist as a separate denomination.

DOCTRINES WHICH WE HOLD IN COMMON WITH OTHER DENOMINATIONS.

We believe, in common with all evangelical Christians:

In one God, Maker and Ruler of Heaven and earth, revealed as the Father, the Son, and the Holy Spirit, equal in every divine perfection.

Read: 1 Cor. viii. 4-6; Matt. xxviii. 19; Jude 20, 21.

In the Holy Scriptures as His infallible word, which are able to make us wise unto salvation.

Read: 2 Tim. iii. 16, 17.

In the fall of man and his condemnation as a sinner, and God's sovereign grace and love in his redemption. In salvation in the name of Jesus Christ, who was the "word made flesh," God-Man, who obeyed the law, suffered and died for the sins of men, is risen and exalted a Priest and King.

Read: Rom. v 12-21; 1 Cor. xv. 3, 4; Acts v. 31.

In the free offer of eternal life in the Gospel to all, and the aggravated guilt of those who reject it.

Read: Rom. x. 11-13; Heb. ii. 3.

In the necessity of regeneration by the Holy Spirit, and of repentance toward God, and faith in Christ.

Read: John iii. 5; Acts xx. 21.

In the justification and adoption of the believer, through the blood and righteousness of Jesus Christ.

Read: Rom. iii. 23-26.

In the sacred observance of the Lord's Day for His worship and His work.

Read: John v. 17; Rev. i. 10; Acts xx. 7.

In the present life as man's only day of grace, and that, when this present life ends, man enters at once into conscious blessedness or woe.

Read: 2 Cor. vi. 2; Luke xvi. 19-31.

In the resurrection of the body; the righteous, to eternal life; the wicked, to judgment and eternal punishment.

Read: John v. 28, 29; Matt. xxv. 46.

And, in common with a large body of evangelical Christians, nearly all Baptists believe what are usually termed the "doctrines of grace," the absolute sovereignty and foreknowledge of God; His eternal and unchangeable purposes or decrees; that salvation in its beginning, continuance and completion, is God's free gift; that, in Christ, we are elected or chosen, personally or individually, from eternity, saved and called out from the world, not according to our works, but according to His own purpose and grace, through the sanctification of the Spirit and belief of the truth; that we are kept by His power from falling away, and will be presented faultless before the presence of His glory.

Read: Rom. viii., ix., x., xi.; Acts viii. 48; Eph. i. 4, 5; Eph. iii. 1-10; 1 Peter i. 2-5; Jude 24; 2 Tim. i. 9; Tit. ii. 5.

DISTINCTIVE DOCTRINES OF BAPTISTS.

I. The Bible is an all-sufficient guide in faith and practice, and nothing should be taught for doctrine which cannot be found therein.

Read: 2 Tim. iii. 16, 17; Matt. xv. 9; 1 John ii. 20, 21, 27.

II. The Bible makes every religious observance a matter of voluntariness, and hence, of individual responsibility or privilege. And while we recognize the right of churches to exercise Scriptural discipline, and the right of governments to impose civil obligations, yet we hold that no church nor

government, nor any power on earth, has the right to bind any man's conscience. This principle of voluntariness and individual responsibility also excludes every idea that religious duty can be done by proxy. Hence, we reject the doctrines of infant baptism and sponsorship, and all efforts whatsoever to perform duties for others.

Read: John xviii. 36, 37; Rom. xiv. 12.

III. The first religious duty or act which the Bible requires of every person is repentance toward God and faith in the Lord Jesus Christ. Hence, we reject the doctrines of infant baptism, and every doctrine whatsoever which recognizes persons as in any way members of a church of Christ before they have given evidence of personal repentance toward God and faith in the Lord Jesus Christ.

Read: Acts ii. 37, 38; Acts v. 31; Acts xx. 21.

IV. The Bible requires that every person who has exercised repentance toward God and faith in the Lord Jesus Christ, shall be baptized into the name of the Father, and of the Son, and of the Holy Ghost. (Matthew xxviii. 19.) And the Bible teaches concerning baptism:

1. As to the act, it is immersion in water.

Read: Acts viii. 38, 39.

2. As to the design:

(1) It is a confession of Jesus Christ as our Saviour and of our allegiance to the triune God.

Read: Gal. iii. 27.

(2) It is the answer of a good conscience toward God.

Read: 1 Peter iii. 21.

(3) It is the symbol by the washing of water, of inward cleansing.

Read: Titus iii. 5.

(4) It is the symbol of our having been buried to a life of willful sinfulness, and of our having been raised again to walk in newness of life on earth.

Read: Rom. vi. 3-5.

(5) It is the symbol of our having died with Jesus Christ, and of our having been raised with Him into a life of acceptance before God; and also of our final resurrection with Him to life everlasting. Hence, we reject the doctrine of sprinkling and pouring for baptism, as the setting aside of the true ordinance, both as to the act and its signification, and the substitution therefor of human tradition.

Read: Col. ii. 12.

V. We learn from the Bible concerning a church of Jesus Christ, that it is composed of those who have been baptized into the name of the Father, and of the Son, and of the Holy Ghost, after they have professed repentance toward God and faith in the Lord Jesus Christ. The association of such persons, in order to form a New Testament church, must be entirely voluntary on their part, and must be for the purpose of observing such ordinances and practices as are in accordance with the teachings of the New Testament concerning such organization.

Read: Acts ii. 41-47.

The New Testament recognizes as the proper officers of churches one or more, pastors or elders, and deacons.

Read: Phil. i. 1.

The New Testament shows also concerning churches of Jesus Christ, that every local church has the right to govern itself. It recognizes no right in civil governments to assume control over any church. It recognizes no such thing as priestly or papal domination, nor any authority in its own officers to be in any way lords over God's heritage. It recognizes no ecclesiastical courts or bodies of higher jurisdiction which shall have any right to interfere in the affairs of the churches. Churches may, in mere matters of expediency, associate and co-operate in Christian work if they see fit. Yet no association or council can have any power or jurisdiction, except what the churches see fit to allow.

Read: Matt. xxiii. 8-11; 2 Cor. i. 24.

VI. The New Testament teaches concerning the Lord's Supper, that it is a memorial ordinance, intrusted to the churches; and that it is to commemorate the offering of the Lord's body and His shed blood till He comes. A careful examination of these ordinances, as appointed by Christ, and of their essential meaning, and of the way in which they were observed by the apostles, will show that baptism, which is administered but once and for all time, should precede the Lord's Supper. And, inasmuch as God's Word gives us no warrant whatever for inviting unbaptized persons to the table, which is the Lord's table, we dare not allow our Christian sympathies to lead us into giving such invitations, lest we be found changing the order of God's Word, and ministering to the confusion and obscurity of God's truth. We reject the idea that the Lord's Supper is designed to celebrate love among Christians, or is an ordi-

nance for deciding questions of fellowship either in an individual church or between churches. And in declining to invite members of other denominations, we do not question their piety at all but only declare that we believe them according to the example and command of Christ, to be unbaptized persons and not walking in the New Testament order of ordinances.

Read: 1 Cor. xi. 17-34.

And for this, as in all things, we appeal to the Bible.

May the Lord give light and knowledge, and the Spirit of the Covenant.

A BRIEF OF BIBLE DOCTRINES.

By Hight C. Moore.

(Editorial in Biblical Recorder, July 15, 1908.)



FO FACTS are fundamental: (1) There is a God.

As an example for all time, the Mosaic account of creation simply assumes without proof or argument this greatest of all facts and mysteries.

(2) **The Bible is the Word of God.** The necessity for a divine revelation, the prophecies, miracles, and supernatural teaching contained in the Bible, and the voice of conscience declare with Paul that "all Scripture is given by inspiration of God."

Therefore, the revealed Word of the living God forms the embodiment and basis of our belief. In barest outline we may sketch the leading truths of the Bible.

I.—THE TRUE GOD.

(1) **Nature.**—God is a spirit, infinite and perfect, the source, support and end of all things. (Strong.)

(2) **Trinity.**—While in essence there is but one God, yet in the divine nature there are three persons: Father, Son, and Spirit. Each has a distinct personality, but "neither is God without the others." The doctrine of the Trinity is mysterious, yet, as nothing else can, it opens for us the treasure-house of truth.

(3) **Works.**—The works of God have been properly divided into three classes: of power, as creation and preservation; of compassion, as providence and redemption; of justice, as resurrection and judgment.

(4) **Attendants.**—Superior to man in intelligence and power, the angels are continually engaged in the worship of God and the execution of His will.

II.—THE FALL OF MAN.

Adam, created of God with the two-fold nature of body and spirit, was the head of all nations and the representative of his race.

(1) **Original State.**—The original state of man was one of natural and moral likeness to God; that is, he was endowed with personality and holiness.

(2) **Transgression.**—In the exercise of his free agency, divinely bestowed, man intelligently and voluntarily transgressed the divine will.

(3) **Transmission.**—Originating in the personal act of Adam, sin has been transmitted to his entire posterity. Yet no one sins through force but by choice.

(4) **Consequences.**—The consequences of sin are a thoroughly depraved nature, a guilty soul, and the penalty of natural and spiritual death.

III.—THE PLAN OF REDEMPTION.

Redemption was planned in the mind of God from eternity and promised to man upon his expulsion from Eden.

(1) **The Redeemer.**—Christ, embodying in Himself both deity and humanity, is the only and sufficient Saviour of the human family.

(2) **Offices of Christ.**—Three distinct offices were filled by Christ: as Prophet, He was the revealer of God by teaching and miracles; as Priest, He satisfied the justice of God by His own suffering and vicarious death and now “ever liveth to intercede”; as King, He rules all things in Heaven and earth.

(3) **Work of the Holy Spirit.**—The benefits of redemptive grace are freely bestowed, effectually applied, and graciously continued to man by the work of the Holy Spirit, through the instrumentality of the truth.

(4) **The New Birth.**—The change of heart has two sides: regeneration is the instantaneous change wrought of God in the heart in accordance with His infinite fore-knowledge and purpose; conversion is the voluntary act of the human soul turning in repentance from sin to Christ in faith.

(5) **Justification.**—As a result of the sinner's new rela-

tion to Christ he enjoys both freedom from the penalty of sin and restoration to divine favor.

(6) **Sanctification.**—Justification is followed by sanctification which is the progressive work of the Holy Spirit in the regenerated heart securing the growth and maintenance of spiritual life.

(7) **Perseverance.**—Those who are real believers, united by faith to Christ, will infallibly continue in a state of grace and will finally attain to everlasting life.

IV.—THE GOSPEL CHURCH.

“Church” is derived from a Greek word which means “belonging to the Lord,” and is translated from another meaning “congregation or assembly.” It occurs in the New Testament more than one hundred times, and has two meanings: the entire company of the redeemed, past, present, future; the local congregation of believers.

(1) **Nature.**—A gospel church is composed of regenerate and baptized persons voluntarily united in accordance with the laws of Christ.

(2) **Standard.**—The Scriptures form the only authoritative and sufficient standard of faith and practice.

(3) **Government.**—The government of the church is democratic; it recognizes no other authority but the New Testament interpreted by itself. Apostolic churches were each entrusted with the ordinances, elected their own officers, admitted members, and exercised final discipline.

(4) **Officers.**—The only Scriptural officers are pastors and deacons. Pastors (also called bishops and presbyters) attend to the spiritual interests of the church; deacons attend to temporal as well.

(5) **Discipline.**—The purity of the church is maintained by strict and impartial discipline. Exclusion is prescribed by Paul for gross public offences (including false teaching) and by Christ for irreconcilable private offences.

(6) **Ordinances.**—Baptism and the Lord's Supper, in this order instituted by Christ and observed in apostolic times, are the sole ordinances of the church. Neither, in itself, produces holiness; both are essential to obedience.

(7) **Baptism.**—Baptism is immersion; its subjects are believers; and it chiefly symbolizes the death and resurrection of Christ, and the believer's death to sin and resurrection to spiritual life.

(8) **The Lord's Supper.**—The Lord's Supper is a commemorative rite to be celebrated only by the assembled church; it sets forth the "death of Christ as the sustaining power of the believer's life"; and its pre-requisites are "regeneration, baptism, church membership, and an orderly walk."

V.—THE WORLD TO COME.

At death soul and body separate; neither is annihilated. Through the gateway of death all mankind pass into the world to come.

(1) **Intermediate State.**—During the period between death and the resurrection the disembodied spirits of the righteous dwell in a state of bliss: of the wicked in a state of woe.

(2) **Second Coming.**—As Christ ascended on high so He will return in triumph "to punish the wicked and to complete the salvation of His people."

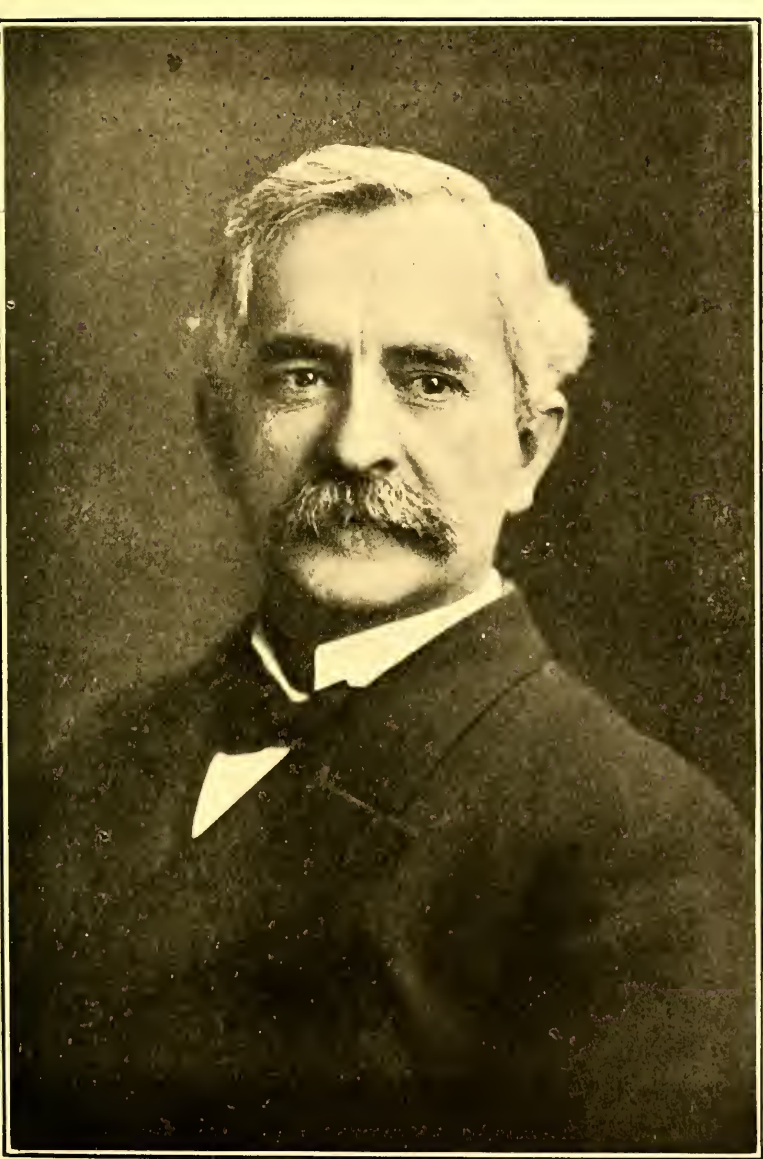
(3) **Resurrection.**—After the coming of Christ the bodies of all the dead will be raised and re-united with their spirits; the righteous unto life eternal, the wicked unto everlasting condemnation,

(4) **Judgment.**—The final Judgment will occur at a definite but unknown period in the future; the Judge will be Christ; the subjects will be the evil angels and all mankind.

(5) **Heaven.**—Heaven is the unchanging and final abode of the righteous; a state of perfect holiness, a place of endless delight.

(6) **Hell.**—Hell is the final abode and state of the wicked; it is the eternal fire, the bottomless pit, the punishment everlasting, the undying death.

"Meditate upon these things."



AMZI CLARENCE DIXON, D. D., LONDON, ENGLAND.
A NORTH CAROLINIAN IN SPURGEON'S PULPIT.

MY CONFESSION OF FAITH.

By Augustus Hopkins Strong, D.D., LL.D.

(Presidential Address before the General Baptist Convention of North America at Philadelphia, June 19, 1911.)

THE GENERAL Convention of the Baptists of North America is a significant fact in Christian history. It shows that North and South are substantially one. Slavery, the old root of bitterness, has disappeared; and, as in the war with Spain, South Carolina and Massachusetts have fought side by side, so now they fight side by side in the war with the prince of darkness. It is the day of reciprocity; and, while our churches scorn the idea of any common government, we are most glad to stand in line with our brethren of the Canadian Dominion, and to join hands with them in pledging our faithfulness to a common cause. In Mexico and in all the South American Republics we have the deepest interest. Baptists are friends to democratic rule. They sympathize with every effort for true freedom, whether political, social or religious. It is a continental union that we celebrate, and we can adapt to our purpose the poet's words, and say:

"No pent-up Utica contracts our powers;
The continent, the boundless continent, is ours."

But it is not mere geography that unites us. External unity may be a rope of sand, or an iron chain of compulsion. Such union existed in the days of Hildebrand, Pope Geogory VII., but they were days of the Church's deepest moral corruption. The only unity we seek is unity of the spirit. There are various shades of belief among us, and we accord to all the rights of private judgment. But there is one fundamental truth in which we all agree. The religion of Baptists is the religion of the cross. It is the cross of Christ in which we glory, and this seems a proper time and place to make new profession of the faith which characterizes our churches. To Baptists, with few exceptions, the cross has meant an eternally judging, suffering and saving God; an historically judging, suffering and saving Christ, and a continuously judging, suffering and saving church.

All this implies a conviction of God's holiness, man's sin and the universal need of regeneration. We are Baptists,

not principally because we hold to immersion as **constituting** baptism, but because we hold to regeneration as **alone qualifying** for baptism. Regeneration gives us the key to inspiration. Only an inspired man can understand inspired Scripture. Without the inward witness of the Holy Spirit the study of the Bible is like the examination of a stained glass window from the outside—you cannot see either the connection or the beauty of its parts. The Holy Spirit takes us **inside** the structure. From within we see the unity, the sufficiency and the authority of Scripture, and that central figure which from the outside seemed so earthy and opaque, so destitute of form or comeliness, transmits to us the very light of heaven, and reveals itself to us as the divine and atoning Christ.

Our first confession as Baptists, then, is the confession of sin. Apart from Christ we are sinners, separated from God and separated from one another. You cannot say "My brother" until you have said "My God," and you cannot say "My God" till you have said "My guilt." So says Dr. Forsyth, and it is an illuminating utterance. It is a sad but notable sign of religious declension in our day that the conviction of God's holiness which was once so dominant has too often disappeared, and that belief in an indiscriminating divine benevolence has taken its place. Fifty years ago whole systems of theology, like those of N. W. Taylor and C. G. Finney, were only expansions of the ideal of moral government. Now the very idea of government has dropped out of the theology taught in some seats of learning. In the Book of Revelation, "there was a rainbow round about the throne"—a rainbow of pardon and peace round about the throne of holiness and judgment. But much of our modern theology has so exalted the rainbow that there is left no throne.

Baptists still believe in a God of righteousness who judges and punishes sin. They believe in man's freedom, responsibility, guilt. They refuse to accept the deterministic philosophy that weakens the sense of moral obligation. That philosophy ought to take the testimony of consciousness to human liberty, and by this inward witness interpret the laws of nature as the regularities of freedom. It prefers to begin with the sequences of the outer world; it assumes these sequences to be necessary, and then interprets the inner world to correspond with the outer. I charge upon

this philosophy the sentimental enfeeblement of our criminal administration, and the laxity that prevails in matters of divorce and municipal corruption. If there be no alternative possible to human choice, it is vain to talk of sin or retribution. Institutions of penal justice become mere reformatories; crime entitles men to the hospital, but not to the prison or the gallows. Our generation needs to learn that righteousness and judgment are the foundations of God's throne, that His fundamental attribute is holiness, and that He will by no means clear the guilty.

In the cross, then, we see first of all God's judgment upon human sin. Christ is indeed our example, our Helper, our Master, our Life. But He is, first of all, our Saviour. Of all the aspects and relations in which He appears to us, the primary one is that of the cross. The Christ whom we see there is none other than the judging, suffering and saving God, manifest in the flesh. "He that hath seen me hath seen the Father," says Christ Himself. The Father has committed all judgment to the Son. To the eye of Christ sin is crime and not merely disease, guilt and not merely pollution. The pain, misery, and death that follow in its train are the marks of God's displeasure. The very constitution and course of nature reflect the moral disorder of the world. To Christ the whole creation was groaning and travailing in pain together, because God had set our iniquities before Him, our secret sins in the light of His countenance.

Christ was the central heart and conscience of the human race. His conscience reflected God's judgment, while His heart bowed beneath the sentence of righteousness. He felt the claims of the divine justice upon the humanity with which He had identified Himself. Even our half-developed conscience demands a God who hates and punishes sin, and we can worship and respect no other. Christ's conscience went further, and saw that He Himself must suffer because He was one with the sinful race. He saw in the pain, misery and death of mankind the marks of the divine anger, and He took that pain, misery and death into His own bosom. He saw the wrath of God revealed from heaven against human iniquity, and He opened wide His arms to receive its shock and to shield His brethren. So our Judge became our Substitute. From the first day of man's apostasy there had been gathering a cloud of just indignation. It culminated when the heavens grew dark at Christ's cruci-

fixion. Then the lightning stroke of justice smote the Shepherd who bare our sins in His own body on the tree. It was the revelation once for all of the holiness of God, the ill-desert of sin, the need of atonement. In the cross of Christ we see that God must first be just before He can justify the ungodly.

God is not subject to the law of space and time, and that one act of righteousness condemned sin forever. But it condemned sin in the person of His only Son, because He was numbered with the transgressors. Only in one who was divine as well as human could the sufferings of eternity be telescoped into the moments of time. The justice was infinite, but the love was infinite also. As God's holiness gathered all the thunderbolts of His anger into one terrific fulmination, so God's love gathered into His own bosom all the darts of the divine justice. He gathered into Himself all the penalties of humanity, as Winkelried gathered into His bosom at Sempach the pikes of the Austrians and so made way for the victorious Swiss. What man could not do for himself God did for him, providing the atonement in his own eternal nature and counsel and then offering it to man without money and without price. On Mount Moriah it was not Abraham but God who provided the ram for the burnt offering, and when that sacred place was called "Jehovah-Jireh" the name did not mean that Jehovah would provide merely temporal blessing for his people—it meant that the sacrifice for sin which man could never furnish would be provided by God Himself.

The wonder of the cross, then, is that it opens a window into heaven, through which we see the central fact of existence, the innermost secret of the universe, nay, the very heart of God. There, as in a burning glass, are concentrated all the rays of the Sun of Righteousness, and there the God who daily beareth our burden took to Himself our sorrow and death that we might be free. But Christ's cross did not reveal the judging, suffering and saving God as a mere objective show. Its aim was to declare the essential principle of all true life, and to reproduce that life in us. In the Christ who was stretched upon that cross we see the pattern and beginning of a new humanity, the head of a judging, suffering and saving Church. The moral influence of the atonement is a great truth when it is regarded as a mere corollary and consequence of the eternal atone-

ment within the heart of God. But there could be no moral influence of the atonement, if the atonement itself had not gone before. But this subjective effect in human hearts was decreed and guaranteed when Christ cried, "It is finished!" and by one offering perfected forever them that are sanctified. Christ's sanctification of Himself, in sacrificial death, included our death to sin and devotion to His work of redemption. For Christ is Christianity. The Church is only an outgrowth and expansion of His life. Christian fellowship and the evangelization of mankind are products of the cross, and for us as for Christ there is no glory except through suffering.

Thus in judging, suffering and saving God, who manifested Himself in a judging, suffering and saving Redeemer, gathers to Himself a judging, suffering and saving church. He Himself is the life of the church. The church is no merely human society. There is in it a transcendent element. Christ is the soul of its soul and the life of its life. So close is the union of the Christian with his Lord that he can say with Paul: "Not I live, but Christ liveth in me"; "I am crucified with Christ"; "because we thus judge, that one died for all, therefore all died." And Christian experience witnesses to the same truth: "My sins gave sharpness to the nails, and pointed every thorn"; "My name is written on his hands." Because we have the personal Christ as the present source of our spiritual life, we know that when He, who is our life, shall be manifested, we also with Him shall be manifested in glory.

Baptists have chosen in the past to take Christ's word for their guide, and to follow Him, even though the following involves the condemnation of all error and sin, and the suffering and reproach which such condemnation involves. We have been from the beginning a judging, suffering and saving Church. We have prospered just in proportion as we have been faithful to the truth; we have declined in influence, just where, and as we have been, unfaithful. Seven years ago I had the honor of showing to our Northern Baptists that, at our then rate of increase, we should within the next decade be the most numerous evangelical body in the United States. Recent statistics have confirmed my view, and in my judgment we have now passed the mark I set, and the next census will prove my prediction to be realized. Having borne the cross for many generations, it looks as if the Lord were about to bestow upon us the crown.

But the offense of the cross has not ceased. Even now there are some among us who chafe at the restrictions of Scripture, who practically deny the Deity and the atonement of Christ, and who would give up the polity and ordinances of the church. To be Protestants and Baptists seems to them a galling yoke; a judging, suffering, and saving church seems too narrow an enclosure for their ambition. It is because they have forgotten the judging, suffering, and saving God, and have ceased to see in Christ a present and divine Redeemer. It is a sad return for the favor of God in giving us the largest number of communicants in America, the most costly educational equipment in the land, and the general assent of other Christians to many of the fundamentals of our creed. After the long seven years' struggle of our war for independence, it would have been absurd for Washington to surrender to Cornwallis at Yorktown. After the long four years' struggle of our Civil War, it would have been absurd for Grant to surrender to Lee at Appomattox. And it will be treachery to Christ, and base ingratitude for us now, to give up the principles for which we have so long contended. We have triumphed in the past, and we shall triumph in the future, only as we enter into the plan of God by being a judging, suffering, and saving Church.

God forbid that we should glory, save in the cross of our Lord and Saviour Jesus Christ. The recognition of this supreme sacrificial event is essential to the existence of a truly missionary church. The greatest need of the hour is a fresh and forcible expression of the sacrificial spirit of Christ by the church, His spiritual body on earth. As Christ's sacrificial suffering for man's redemption was the crowning characteristic of His earthly ministry, in like manner must the church, by its sacrificial service for the world's salvation, justify its claim to be the true church of Christ. Its best talent should be put at the disposal of Him who emptied Himself of honor and became obedient to the death of the cross. This sacrificial spirit among business men should express itself in large offerings to Him who for our sakes became poor that we, through His poverty, might be made rich. Let this great central truth of the Gospel get firm hold upon the men to whom God has given worldly treasure, and then, under the constraining love of Christ, millions will be forthcoming for all our great missionary enterprises,

and the church herself will attain to a position of moral dignity and power unparalleled in her history.

This is my last public address, and I am glad that I can make it before the General Convention of the Baptists of North America. It is my Confession of Faith, and I hope that it expresses the faith of the great body which we represent. In Christ and His cross we have a unifying principle deeper than life itself, a principle that can stand the shock of time, a principle that can bind together in one all these nations that are hurrying to our shores. May Christ Himself be our guide and our inspiration in our deliberations; may He point out to us lines of co-operative service by which we may further His great plans; may He prosper the work of our hands in each of our several provinces and fields of labor; and may He enable us each individually at the last to say with the Apostle: "I have fought the good fight, I have finished the course, I have kept the faith."

PART II.—HISTORY.

BRIEF HISTORY OF THE BAPTIST STATE CONVENTION.

By Livingston Johnson.



AT THE MEETING of the Chowan Association in May, 1809, Elder Martin Ross submitted a motion, "embracing an inquiry as to the propriety of establishing a meeting of general correspondence, to be comprised of neighboring associations." Mr. Ross seems to have had no definite plan of organization, nor was his a State-wide conception, but he felt the necessity of a better understanding and a stronger bond of sympathy between the neighboring associations. No doubt, too, he had in mind, as an ultimate result, a basis of co-operation, whereby the Baptists of the east could do more effective work. He was conscious that some change should be made, and was striking out in the dark for something better.

A committee was appointed, who reported at the session of 1810. This committee stated that the plan first under consideration was too partial and contracted, and warmly recommended that the "meeting be so formed and constituted, as to admit freely, and upon equal ground, all the Baptist Associations of the State."

The report of this committee was adopted, and a meeting was called to be held on "Friday before the first Lord's day in June, 1811, at the Falls of Tar River," now Rocky Mount.

"The North Carolina Baptist General Meeting of Conference" was organized and met annually. Martin Ross was the leading spirit. There is no record of this general meeting at hand, but from reference to it in the Minutes of the Chowan Association, we gather that its object was to secure more perfect co-operation, and to promote the interests of missions. There were missionary societies in most of the churches, and the delegates to the General Meeting of Conference were sent from these societies and not from the churches.



MARTIN ROSS,
FATHER OF THE BAPTIST STATE CONVENTION.

The name was changed to "The North Carolina Baptist Benevolent Society."

The Chowan Association, at its session in 1826, appointed a committee composed of Ross, Meredith, Newborn, Jordan, and Hall, to correspond with the Associations of the State with a view to forming a State Convention. At the next meeting (1827) the committee reported that nothing had been done, and, on motion, they were discharged. The agitation, however, soon bore fruit.

On March 26, 1830, there was held in the town of Greenville a meeting of the North Carolina Benevolent Society. At this meeting the following resolution was adopted:

"Resolved, That this Society be transformed into a State Convention."

We have been accustomed to say that the Baptist State Convention was organized at Greenville in 1830, but the record seems to be against that view. The first meeting of the General Conference was certainly held at Rocky Mount in 1811—just a hundred years ago. This Conference met annually until the name was changed to the "North Carolina Baptist Benevolent Society," and under that name it seemed to have met annually, for it was at a regular meeting of this Society that a resolution was introduced, and adopted, transforming it into a State Convention.

This much must be admitted, however: at Greenville plans were adopted for a much more aggressive work, and a missionary and educational policy outlined, which is still in successful operation, and which has, under the blessing and guidance of God, made our people the great force they are in our State and in the Kingdom of our God. The nineteen years, between the organization at Rocky Mount, and the change of name, and methods of work, which occurred at Greenville, were not lost. During this time the Baptists were feeling their way along, they were becoming better acquainted, and there was being developed a Baptist State consciousness. The organization at Rocky Mount in 1811, made possible the undertaking of a larger work by the Convention which began its career under that name, at Greenville in 1830.

Thomas Meredith was appointed to prepare a circular letter, to be printed in the minutes of the Convention. From that letter we learn that the two objects to be fostered by

the Convention were missions and education. A Mission Board was appointed, at the first session of the Convention, and it has had a continuous existence since. Through its agency at least half of our churches have been established, and it is still planting churches and sending the message of salvation to communities in our State, which could not have the Gospel, as we believe it, preached to them, without the aid of the Board. It soon became apparent that a better equipped ministry was needed, and Wake Forest College was founded to meet this need, and at the same time to offer educational advantages to others as well as ministers. It was seen also that some medium of communication was necessary through which the Baptists of the State could be brought into touch with each other. Thomas Meredith began the publication of a paper which was called The Baptist Interpreter, but whose name was soon changed to the Biblical Recorder. In 1833 the publication of the paper was begun, and the same year, land was purchased on which Wake Forest College now stands. Because of these two important events, the year 1833 became a very memorable one in Baptist History. The Recorder was adopted as the organ of the Convention, and its clear bugle note has sounded throughout the State during these seventy-eight years. For more than three-quarters of a century, the Recorder, our light-house, and Wake Forest, our power-plant, have been standing side by side, each doing its blessed work. May their lives flow on together, with ever widening influence, until our Lord shall come!

Upon this foundation, so wisely laid by the fathers, we have been building for four-score years. Through these years there has been a natural development. As other machinery was needed it was added. Space permits the bare mention of important additions, as the Ministerial Education Board established in 1861; the beginning of the Woman's Work in 1877. This movement, with such a small beginning, has grown to be one of the most vital forces in our denominational life. The Baptist Orphanage was founded in 1885, and is now the largest institution of the kind in the State, and the second largest in the South. In 1889 the Ministers' Relief Board was established, and while it has never been given the support which it deserves, it has brought a little cheer and comfort to many a worn-out preacher whose face was nearing the sunset.

A committee to consider the advisability of establishing a school of high grade for women, was appointed in 1888. In the fall of 1900, the Baptist Female University (now Meredith College) opened its doors for the reception of students.

The latest addition to our machinery is the Laymen's Committee. We can cherish no higher wish for this new movement than that it may be as successful as the Woman's Work has been.

Let us add a worthy chapter to these Acts of the Apostles.

OUTLINE HISTORY OF THE SOUTHERN BAPTIST CONVENTION.

By Rev. O. F. Gregory, D.D.

THE CONVENTION was organized in Augusta, Georgia, May 8, 1845. While primarily the question of slavery caused the Baptists of the Southern States to separate themselves from what was known as the Triennial Convention, composed of all Baptists in the United States, yet in the providence of God it was an instrument to accomplish a great work for His cause in the Southern States.

The objects of the Convention are declared by the constitution to be "the carrying into effect the benevolent intentions of our constituents by organizing a plan for eliciting, combining and directing the energies of the denomination for the propagation of the Gospel."

The design of the Convention is "to promote Foreign and Domestic Missions and other important objects connected with the Redeemer's Kingdom, and to combine for this purpose such portions of the Baptist denomination in the United States as may desire a general organization for Christian benevolence, which shall fully respect the independence and equal rights to the churches."

The membership of the Convention consists (1) of brethren who contribute funds, or are delegated by Baptist bodies contributing funds for the regular work of the Convention, on the basis of one delegate for every \$250 actually paid into the treasuries of the Boards during the fiscal year ending the 30th day of April next preceding the meeting of the Convention; (2) of one representative from each of the District Associations which co-operate with this Convention, provided that such representative be formally

elected at the annual meeting of his District Association, and his election certified to the Secretaries of the Convention, either in writing or by a copy of the printed minutes.

There were 325 brethren present in Augusta, Ga., at the constitution of this Convention. They came from Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana, and Kentucky. The Nestor of the South Carolina pulpit, William B. Johnson, D.D., was made President, and the Secretaries were Rev. Jesse Hartwell and Deacon James C. Crane, of Baltimore, both of precious memory. The results of the meeting were the formation of plans, the establishment of Boards for Foreign and Domestic Missions, located, respectively, at Richmond, Va., and Marion, Ala., and the issuing of an address to the general religious public, but especially to the churches of the Southern States.

In the following year, 1846, the Convention was launched forth fully equipped for its peculiar work. There was much prayer and humiliation before God in view of the grave responsibilities. The cleavage between the Northern churches and themselves was marked and distinct. The original Triennial Convention insisted that the withdrawal of our churches had forfeited all claims to any part of what had been a common treasury and work, and although they altered their methods of operation, still so arranged that their new societies should be the inheritor of what had been accumulated by a common effort. Nor was any encouragement given in the matter of transfers of mission fields. A veteran missionary was at the service of the new Board, to which God called James B. Taylor as the Corresponding Secretary. Rev. J. L. Shuck, the first American Baptist missionary in China, offered himself. His presence, with the native evangelist, Yong Seen Sang, was a feature of this Richmond meeting. In domestic work missions had been established in many States, and noticeably in the city of New Orleans. The first year's receipts were \$5,824.13 for Foreign and \$11,188.80 for Domestic Missions.

Biennial sessions were held from 1849 to the close of the War Between the States. Since then the Convention has met annually.

In 1849, owing to the prevalence of cholera in the western borders of the Convention, the meeting, which was to have been held in Nashville, was adjourned to Charleston, S. C.

In 1851, at Nashville, a Bible Board was created and located at Nashville.

In 1853 the Convention met for the first time in Baltimore.

In 1855 Montgomery, Ala., was marked by heated discussion on the question of extending an invitation to ministers of other denominations to seats.

In 1857, Louisville, Ky., was the meeting place; 1859, Richmond, Va. Dr. Richard Fuller, of Baltimore, was elected President.

In 1861, owing to the distracted condition of the country and the terrors of war, the majority of those present at Savannah were from Georgia.

The only other meeting held during the days of the war was in Augusta, Ga., in 1863. Dr. P. H. Mell was elected President, which position he continued to hold for so many years afterward.

In 1865 the Convention met at Russellville, Ky. "The reports of the committees were touching, but while admitting impoverishment, declared the impossibility of cancelling any engagements made. The Foreign Board was ordered to preserve all its stations; the new Sunday School Board instructed to resume its suspended operations; the Indian mission work was ordered to be re-organized," and the Domestic (now Home) Board was encouraged to go on with the great work.

The Convention met in 1867 at Memphis. The continued publication of "Kind Words," a Sunday-school paper which had its beginning during the war, was endorsed.

In 1868, for the second time, the Convention met in Baltimore. A large number of brethren from the North were present, and the question of re-affiliation was warmly considered; but resolutions were adopted declaring the Convention to be a permanent institution, and calling for advancement in its work. The Sunday School Board was removed to Memphis.

In 1869, Macon, Ga., was the place of meeting.

In 1870, at Louisville, Ky., the question of reuniting with Northern Baptists was again considered, and emphatically voted down.

In 1871 the first Trans-Mississippi meeting was held at St. Louis, Mo. The opening of the mission at Rome, Italy, was reported.

In 1872 the Convention met in Raleigh, N. C. Dr. Jas. P. Boyce was elected President. The deaths of Drs. J. B. Taylor and A. M. Poindexter, Secretaries of the Foreign Mission Board, were reported. Dr. H. Allen Tupper began his long and useful work as Secretary of Foreign Missions.

In 1873, Mobile Ala., was the meeting place. The Sunday School Board was consolidated with the Domestic and Indian Mission Board. The removal of the Southern Baptist Theological Seminary from Greenville, S. C., to Louisville, Ky., was announced. Only 263 delegates were recorded as present.

In 1874 the Convention met in Jefferson, Texas. In 1875 at Charleston, S. C., and educational matters formed an important part of the program. Dr. M. T. Sumner, Secretary Home Board, resigned and was succeeded by Dr. W. H. McIntosh. In 1876, at Richmond, Va., there was a very large attendance, but in 1877, at New Orleans, one of the smallest in the history of the body. The death of Dr. Richard Fuller, of Baltimore, was announced. Succeeding meetings, with increasing attendance and enlarged work by the Boards, were held in 1878, Nashville; 1879, Atlanta; 1880, Lexington, Ky.; 1881, Columbus, Miss.

Dr. J. P. Mell became President again in 1880. At Greenville, S. C., in 1882, the name of Domestic and Indian Mission Board was changed to Home Mission Board, and was removed to Atlanta with Dr. I. T. Tichenor as Secretary. The long standing debt on Coliseum Church, New Orleans, was provided for by a masterly address by Dr. Lansing Burrows, and the Levering School was established in the Indian Territory. Missions in Mexico began. At Waco, Texas, 1883, and at Baltimore, 1884, the attendance was very large and full of enthusiasm.

In 1885 the Convention celebrated its fortieth anniversary by meeting in the house in which it was organized in Augusta, Ga. A historical sermon was preached by Dr. J. L. Burrows.

The following meetings were held: 1886, Montgomery, Ala.; 1887, Louisville; 1888, Richmond, where Dr. Mell, having died, Dr. Boyce was again chosen as President; but he died within a year. Judge Jonathan Haralson was made President in 1892, and served for ten years; 1889, Memphis; 1890, Fort Worth—here the present Sunday School Board was organized and established at Nashville; Bir-

Wilmington was the place of meeting in 1891; Atlanta, 1892; Nashville, 1893; Dallas, Texas, 1894; Washington, D. C., 1895, where Dr. W. H. Whitsitt delivered the semi-centennial historical sermon; Chattanooga, 1896; Wilmington, N. C., 1897; Norfolk, Va., 1898; Louisville, Ky., 1899; Hot Springs, Ark., 1900; New Orleans, La., 1901; Asheville, N. C., 1902; Savannah, Ga., 1903; Nashville, 1904; Kansas City, Mo., 1905; Chattanooga, 1906; Richmond, Va., 1907; Hot Springs, Ark., 1908; Louisville, Ky., 1909; Baltimore, 1910; Jacksonville, Fla., 1911.

Hon. W. J. Northen, Georgia, was President, 1899-1901; Hon. J. P. Eagle, Arkansas, 1902-1904; Hon. E. W. Stephens, Missouri, 1905-1907; Hon. Joshua Levering, Maryland, 1908-1910; Dr. E. C. Dargan, 1911—.

The limit set for this article prevents as full historical summary of each meeting as the writer would wish to give. The officers of the last Convention (1911) were: President, E. C. Dargan, Macon, Ga.; Vice-Presidents, John Dagg Mell, D.D., Athens, Ga.; Hon. Hugh Shepherd Darby Mallory, Selma, Ala.; Hon. Charles Averett Carson, A.M., Kissimmee, Fla.; William Madison Whittington, A.G., LL.B., Greenwood, Miss.; Secretaries, Lansing Burrows, D.D., LL.D., Americus, Ga., and Oliver Fuller Gregory, D.D., Staunton, Va.; Treasurer, Mr. George W. Norton, Louisville, Ky.; Auditor, William P. Harvey, D.D., Louisville, Ky.

During the interim between the meetings of the Convention its business is conducted by the following Boards:

Foreign Missions, located at Richmond, Va.; Dr. R. J. Willingham, Corresponding Secretary; Dr. W. H. Smith, Editorial Secretary; Dr. T. B. Ray, Educational Secretary; W. S. Dorset, Recording Secretary.

Home Missions, located at Atlanta, Ga.; Dr. B. D. Gray, Corresponding Secretary; Dr. J. F. Love, Assistant Corresponding Secretary; M. M. Welch, Recording Secretary; V. I. Masters, Editorial Secretary.

Sunday School Board, located at Nashville, Tenn.; Dr. J. M. Frost, Corresponding Secretary; Dr. I. J. Van Ness, Editorial Secretary; A. B. Hill, Recording Secretary.

The States now composing the Convention are Alabama, Arkansas, District of Columbia, Florida, Georgia, part of Illinois, Kentucky, Louisiana, Maryland, Mississippi, Missouri, New Mexico, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, and Virginia.

TABLE OF ATTENDANCE.

Place of Meeting.	Finan- cial.	Associ- ational.	Total.
1889, Memphis, Tenn.....	546	147	693
1890, Fort Worth, Tex.....	596	188	794
1891, Birmingham, Ala.....	696	202	898
1892, Atlanta, Ga.....	749	221	970
1893, Nashville, Tenn.....	622	168	790
1894, Dallas, Texas.....	559	196	755
1895, Washington, D. C.....	747	143	870
1896, Chattanooga, Tenn.....	612	207	819
1897, Wilmington, N. C.....	570	154	724
1898, Norfolk, Va.....	662	195	857
1899, Louisville, Ky.....	638	231	869
1900, Hot Springs, Ark.....	496	150	646
1901, New Orleans, La.....	617	170	787
1902, Asheville, N. C.....	894	190	1,093
1903, Savannah, Ga.....	944	192	1,136
1904, Nashville, Tenn.....	885	210	1,095
1905, Kansas City, Mo.....	659	157	816
1906, Chattanooga, Tenn.....	1,227	224	1,451
1907, Richmond, Va.....	1,245	166	1,411
1908, Hot Springs, Ark.....	1,105	153	1,258
1909, Louisville, Ky.....	1,364	183	1,547
1910, Baltimore, Md.....	1,513	128	1,641
1911, Jacksonville, Fla.....	1,387	171	1,558



REV. SAMUEL WAIT,
FIRST PRESIDENT OF WAKE FOREST COLLEGE.

PART III.—BIBLE STUDY.

THROUGH THE BIBLE IN A YEAR.

The Mark for Each Month.



IVE the Bible twelve minutes out of every twenty-four hours and you can read it through in a year.

Read about sixty-five pages per month in the ordinary Bible, an average of three chapters for week days and five chapters for Sundays.

For consecutive reading month by month the following plan is suggested:

January	Genesis-Exodus	90 chapters.
February . . .	Leviticus-Deuteronomy X. .	73 chapters.
March	Deuteronomy XI.—1 Samuel	104 chapters.
April	Second Samuel—2 Kings . .	71 chapters.
May	First Chronicles-Nehemiah .	88 chapters.
June	Esther-Psalms C.	152 chapters.
July	Psalms CI.-Isaiah	167 chapters.
August	Jeremiah-Ezekiel XX.	77 chapters.
September . .	Ezekiel XXI.-Malachi	107 chapters.
October	Matthew-Luke	68 chapters.
November . . .	John-Second Corinthians . .	94 chapters.
December . . .	Galatians-Revelation	98 chapters.

“How readest thou?” “Search the Scriptures.”

A THOUSAND BIBLE VERSES FOR MEMORY.

A Graded List for Boys and Girls in Home and Church.



EEP this list in your Bible and memorize a few verses each day.

Review frequently so as to fix these passages permanently in the mind.

Form a “League of Bible-by-Hearts” in your Sunday-school or community of those who will undertake to learn by heart any or all of the five sections indicated.

Recite the verses learned week by week to your Sunday-school teacher, or to a special committee appointed for the purpose, or to parents, or to some other friend.

SECTION I.—FIFTY VERSES.

The Lord's Prayer—Matt. 6:9-13
The Shepherd Psalm—Psalm 23.
The Golden Rule—Luke 6:31.
The Children's Invitation—Matt. 19:14.
The Gift of God—John 3:16.
The Duty of Love—Luke 10:27.
The Beatitudes—Matt. 5:3-16.
The Apostles' Names—Matt. 10:2-4.
The Great Commission—Matt. 28:18-20.
The Ten Commandments—Exodus 20:3-17.

SECTION II.—ONE HUNDRED VERSES.

The First Psalm—Psalm 1.
The Prayer of Moses—Psalm 90.
The Messiah Foretold—Isaiah 53.
The Old and the New—Matt. 5:17-48.
The Life and Light of Men—John 1:1-18.
The Returning Lord—1 Thess. 4:13-18.
The Heavenly Multitude—Rev. 7:9-17.

SECTION III.—ONE HUNDRED AND FIFTY VERSES.

The Works and Word of God—Ps. 19.
The Mercies of the Lord—Ps. 103.
The Value of Wisdom—Prov. 3:1-20.
Early Piety Commended—Eccles. 12.
Duties in the Kingdom—Matt. 6.
The Saviour's Farewell—John 14:1-15.
The Traits of Love—1 Cor. 13.
The Redemption of Saints—Rom. 8:28-39.
The Message of Light—1 John 1:5-10.

SECTION IV.—TWO HUNDRED VERSES.

The Repose of Faith—Psalm 27.
The Cry of Penitence—Psalm 51.
God Everywhere and All-Wise—Psalm 139.
The Right and the Wrong—Prov. 10.
The Offer of Mercy—Isaiah 55.
Warning and Command—Matt. 7:1-27.
The Last Supper—Mark 14:22-25.

The Prodigal Son—Luke 15:11-32.
Paul at Mars Hill—Acts 17:22-31.
The Christian Warrior—Eph. 6:10-20.
The Love of Brethren—1 John 3:13-24.
The Vision of the Redeemer—Rev. 1:9-20.

SECTION V.—FIVE HUNDRED VERSES.

Forgiveness—Psalm 32.
Worship—Psalm 84.
Gratitude—Psalm 92.
Thanksgiving—Psalm 95.
Praise—Psalm 145.
The Sluggard—Prov. 6:6-11.
A Cluster of Contrasts—Prov. 11.
A Group of Observations—Prov. 20.
The Rest for the Soul—Matt. 11:28-30
The Last Things—Matt. 25.
The Rich Man and Lazarus—Luke 16:19-31.
The Intercessory Prayer—John 17.
Last Words of Jesus—Acts 1:8.
Paul to Ephesian Elders—Acts 20:17-38.
Paul Before Agrippa—Acts 26:1-29.
Justification—Romans 5:1-11.
How to Be Saved—Rom. 10:9.
Christian Duties—Rom. 12.
The Resurrection—1 Cor. 15.
The Flesh and the Spirit—Gal. 5:16-26.
The New Man—Col. 3:1-17.
Bishops and Deacons—1 Tim. 3:1-13.
The Grace of God—Titus 2:11-14.
The Triumphs of Faith—Heb. 11.
Pure Religion—Jas. 1:27.
The Tongue—Jas. 3:1-12.
Millenium and Judgment—Rev. 20.
The River of Life—Rev. 22.

THE LIFE OF THE LORD.

By Hight C. Moore.

HE STORY of the Son of Man may be told in seven chapters:

I.—THE FULNESS OF TIME.

God sent forth His Son in the fulness of time because: (1) The world was then ready for His coming as never before—ready with a prepared country as a field for His work, a monotheistic faith as a foundation for His work, the Messianic hope as an appreciation of His work, and a groping heathenism as an opportunity for His work. Again, (2) the world was ready to diffuse the new faith throughout the mass of humanity, having at hand the universal empire of the Romans, the wide dispersion of the Jews, and the adequate language of the Greeks. Moreover (3) that age was fitted for the maintenance and transmission of Christianity; there was everywhere felt a religious need. synagogues were available as starting-points, suitable advocates were ready, the literary medium was at hand, and the Temple with its records and ceremony and significance was about to be finally destroyed. Truly, Jesus came in “the fulness of time.”

II.—THE SILENT YEARS.

The incarnation, forming the background of the earthly life of the Son of God, embodies a sublime theology as revealed in the Prologue of John, was foretold in the stirring prophecy connected with the annunciations, and now lies verified upon the page of history as recorded by Matthew and Luke.

The infancy for about two years affords us six or eight glimpses of the Holy Child. Thus we have: the Child and the angels, the Child and the shepherds, the Child and the Law, the Child and His consecration, the Child and His recognition, the Child and the Wise Men, the Child and the king, the Child and His home at Nazareth among the Galilean hills.

The period from two to thirty is a period of almost total obscurity, broken by but a single incident on the sacred record. It was the time of development, of opportunities,

of the first Temple visit at twelve, and then of the long eighteen-years of toil and discipline and biding His time.

III.—THE YEAR OF BEGINNINGS.

The era from the baptism in Jordan to the settlement in Capernaum, covering actually about eighteen months, presents Jesus upon the threshold of His public life and reveals His introduction to His work, His earliest triumphs in it, and His chosen field for it.

The divine introduction shows the Messiah as foretold by John, fulfilling in baptism, and tested in the wilderness.

The earliest triumphs are seen in the first public recognition, the first disciples, and the first miracle.

The field chosen as the scene of His activities was not Jerusalem as might have been expected, nor yet Judea with the capital ultimately in view, but Galilee; and in this region, it was further shown, He was not to locate at Cana, the scene of the first miracle nor at Nazareth, His former home, but at Capernaum by the populous seaside.

IV.—THE YEAR OF TOURS.

During a year of intense evangelism from Capernaum as a base Jesus made three notable preaching tours through Galilee and reached the height of His fame on earth.

The first tour was prefaced with the call of four disciples and several miracles of healing, extended in Southern Galilee for perhaps but a few days in the summer of the year 28, evoked some opposition both in Capernaum and Jerusalem, and culminated in the choosing of the twelve apostles.

The second tour is marked by several striking contrasts: in beneficiaries—the rich centurion and the poor widow of Nain; in attitude—the doubting Baptist and the penitent outcast; and in work—a day of teaching followed by a day of miracles.

The third tour affords glimpses of Christ and His townsmen, Christ and His heralds, Christ and His forerunner, Christ and the multitude, Christ and the Father, Christ and His critics, the falling away of the crowds marking the crisis at Capernaum.

V.—THE YEAR OF WITHDRAWALS.

From the summer of 29 A. D. to Passover the following spring there were four withdrawals from the center of

His activities in Galilee in addition to three appearances in Jerusalem.

The first withdrawal was toward Tyre and Sidon, the return including a visit to Decapolis.

The second withdrawal was toward Cæsarea Philippi, and it occasioned four useful lessons: faith, glory, power, and brotherhood.

Two autumn visits were made to Jerusalem: the first at the Feast of Tabernacles; and after the farewell to Galilee, the second at the Feast of Dedication. Both visits revealed unmistakable inhospitality to the Messiah.

The third withdrawal was to Perea where the seventy disciples were sent forth, a Sabbath dinner was served, the disciples were instructed, and the call to sorrowful Bethany was heeded.

The fourth withdrawal was northward to Ephraim, eastward to Perea, southward to Jericho, and back again to Bethany where on Saturday evening before the crucifixion the feast was spread and Jesus anointed against the day of His burying.

VI.—THE CRUCIFIXION WEEK.

Let the stirring events of these incomparable days pass in rapid review before us.

From the village into the city He went on Sunday in His triumphal entry amid the shouting multitudes.

Along the way from Bethany to Jerusalem early Monday morning He uttered His malediction against the fig-tree—so true a picture of Pharisaic fruitlessness and hypocrisy—and in the Temple, a little later, He cast out the traffickers.

Tuesday morning He came again from Bethany, entered the Temple, and then for hours engaged in that terrific conflict with the Pharisees, closing with that awful philippic against hypocrisy.

Late that evening on the mountain He delivered to the Twelve that wonderful discourse on "The Last Things."

After a quiet Wednesday in retirement at Bethany the scene shifts on Thursday evening to the upper room in Jerusalem where the Passover was kept, the traitor left the sacred company, the Lord's Supper was instituted, and the farewell discourses were uttered.

Then, about midnight, the garden of Gethsemane with its dreadful agony and its bitter betrayal.

The mock-trials followed—three ecclesiastical and three

civil: first before Annas, then before Caiaphas, and at day-break before a legal meeting of the Sanhedrin; early on that fateful day before Pilate, then Herod, and finally Pilate again who now signed the death-warrant.

On then, to Calvary, sinking under the cross, lamented by the daughters of Jerusalem, and by 9 o'clock in the morning nailed to the cruel tree!

Six dreadful hours on the cross with their agony and outcry and earthquake and darkness, and—He bowed His head and gave up the ghost.

In the sepulcher before sunset His body was placed, Joseph of Arimathea tendering his new tomb for the purpose, Nicodemus giving a hundred weight of embalming spices, and that company of devoted women through their tears beholding the tomb and how the body was laid.

VII.—THE FORTY DAYS.

On Saturday a guard was placed at the tomb, so determined were the Jews to forestall any semblance of the resurrection. But early Sunday morning the great seal was broken and the soldiers driven back by Him who emerged as Conqueror of Death and the Grave.

Ten times within forty days He appeared to His disciples, each time with a special mission and message.

To teach them the lesson of faith in the resurrection six appearances were required. There were five on the day of the resurrection—to Mary, to the other women, to Peter, to the two on the way to Emmaus, and in the evening to the apostles; and there was one the following Sunday—to the apostles, Thomas being present.

To teach them the lesson of love the scene shifts to the beach of the Sea of Galilee where Peter, for the company, stood the searching triple inquiry: "Lovest thou me?"

The lesson of authority was given on the mountain in Galilee, the audience including the Twelve and perhaps the more than five hundred of whom Paul wrote. "All power is given unto me; Go ye!"

And the last lesson of enduement, of the infilling of the Spirit, was given the disciples in Jerusalem and along that well-known road over the slope of Olivet.

But as He talked, He began to rise; and higher and higher He rose till the enveloping cloud hid Him from view and the Father gave Him welcome back to His throne.

One day He will come again; will come in like manner as He went up; will come to occupy the Judgment Throne and crown His people forever.

"Even so; come, Lord Jesus!"

THE SEVENTH CYCLE OF INTERNATIONAL SUNDAY SCHOOL LESSONS.

1912—1917.

THE FOLLOWING is the seventh cycle of Sunday School Lessons prepared by the Lesson Committee of the International Sunday School Association, Prof. Ira M. Price, Secretary, Chicago:

1912.—New Testament. Life of Christ. Synoptic Gospels. (Based chiefly on Mark.)

1913.—Old Testament. Genesis to Joshua. Creation to the Settlement in Canaan.

1914.—New Testament. Life of Christ. Synoptic Gospels (concluded).

1915.—Old Testament. Judges to Second Kings (with the Prophets).

1916.—New Testament: Acts, Epistles, and Revelation.

1917.—January-June: New Testament. John's Gospel. July-December: Old Testament. Second Kings, Ezra, and Nehemiah (with the Prophets).

THE SUNDAY SCHOOL LESSONS FOR 1912.

Titles, Passages, Golden Texts, and Home Daily Bible Readings.

THE UNIFORM Lessons for 1912 are based on the Synoptic Gospels (chiefly on Mark) and cover the Life of Christ to the period immediately following the Transfiguration. The list in full is as follows:

FIRST QUARTER..

(1) Lesson for January 7. **The Birth of John the Baptist Foretold.** (Luke 1:5-23.)

Golden Text: Without faith it is impossible to please him. (Heb. 11:6.)



THOMAS MEREDITH,
FOUNDER OF THE BIBLICAL RECORDER.



- Jan. 1—M. Luke 1:5-23. The Birth of John the Baptist Foretold.
 2—T. Num. 6:1-12. The Law for the Nazirite.
 3—W. Isa. 40:1-8. Voice in the Wilderness.
 4—T. Mal. 4:1-6. Coming in the Power of Elijah.
 5—F. 1 Kings 17:1-7. Elijah, the Prophet.
 6—S. Mal. 3:1-12. Messenger of the Covenant.
 7—S. Isa. 64:1-12. Cry for Help.
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(2) Lesson for January 14. **The Birth of John the Baptist.** (Luke 1:57-80.)

Golden Text: Blessed be the Lord God of Israel; for he hath visited and redeemed his people. (Luke 1:68.)

- Jan. 8—M. Luke 1:57-80. The Birth of John the Baptist.
 9—T. 1. Sam. 1:12-20. Birth of Samuel.
 10—W. 1 Sam. 2:1-10. Hannah's Song of Thanksgiving.
 11—T. Jer. 1:1-10. Jeremiah's Call.
 12—F. Dan. 7:15-28. The Message Prepared.
 13—S. Rev. 3:7-13. An Open Door.
 14—S. Isa. 62:1-12. Office of a Minister.
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(3) Lesson for January 21. **The Birth of Jesus.** (Luke 2:1-20.)

Golden Text: For unto you is born this day in the city of David a Saviour, which is Christ the Lord. (Luke 2:11.)

- Jan. 15—M. Luke 2:1-20. The Birth of Jesus.
 16—T. Mic. 5:2-9. The Deliverer from Bethlehem.
 17—W. Isa. 9:1-7. The Prince of Peace.
 18—T. John 1:1-14. The Word Made Flesh.
 19—F. Heb. 1:1-9. God's Final Word.
 20—S. 2 Tim. 1:8-14. The Life-Giver.
 21—S. Gal. 4:1-7. Fulness of Time.
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(4) Lesson for January 28. **The Presentation in the Temple.** (Luke 2:22-39.)

Golden Text: For mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples (R. V.). Luke 2:30, 31.)

- Jan. 22—M. Luke 2:22-39. The Presentation in the Temple.

- 23—T. 1 Sam. 1:21-28. Samuel Granted to the Lord.
 24—W. Judg. 13:6-14. Parents Seeking Guidance.
 25—T. Gen. 22:1-13. Abraham Offering Isaac
 26—F. Luke 18:9-17. Young Children Brought to Jesus.
 27—S. Ps. 128. Children a Gift of God.
 28—S. Ex. 13:1-10. The First-Born Consecrated.
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(5) Lesson for February 4. **The Wise Men Led by the Star.** (Matt. 2.)

Golden Text: Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. (Isa. 45:22.)

- Jan. 29—M. Matt. 2:1-12. The Wise Men Led by the Star.
 30—T. Num. 24:10-19. The Star Out of Jacob.
 31—W. Isa. 60:1-14. Rejoicing in the Light.
 Feb. 1—T. Isa. 60:15-22. Zion Glorified.
 2—F. Isa. 11:1-10. Coming of the Gentiles.
 3—S. Ps. 72:8-17. Gentiles Flocking to the King.
 4—S. Rev. 22:13-21. The Bright, the Morning Star.
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(6) Lesson for Feb. 11. **The Boy Jesus in the Temple.** (Luke 2:40-52.)

Golden Text: How is it that ye sought me? Knew ye not that I must be in my Father's house (R. V.)? (Luke 2:49.)

- Feb. 5—M. Luke 2:40-52 The Boy Jesus in the Temple.
 6—T. Ps. 122:1-9. Joy of Church-going.
 7—W. Deut. 16:1-8. The Passover.
 8—T. Prov. 8:1-13. Wisdom.
 9—F. Prov. 2:1-9. The Lord Giveth Wisdom.
 10—S. Deut. 6:20-25. Instructing Children.
 11—S. Eph. 6:1-8. Obedience.
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(7) Lesson for Feb. 18. **The Ministry of John the Baptist.** (Mark 1:1-8; Luke 3:1-20.)

Golden Text: Repent ye: for the kingdom of heaven is at hand. (Matt. 3:2.)

- Feb. 12—M. Luke 3:1-20. The Ministry of John the Baptist.

- 13—T. John 1:19-28. John's Disclaimer.
 14—W. Isa. 1:10-20. Preaching Repentance.
 15—T. John 3:25-36. John's Humility.
 16—F. Matt. 3:1-12. John's Preaching.
 17—S. Matt. 11:7-15. Christ's Testimony Concern-
 ing John.
 18—S. 2 Kings 1:1-8. John's Pattern.
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(8) Lesson for February 25. **The Baptism and Temptation of Jesus.** (Mark 1:9-13; Matt. 4:1-11.)

Golden Text: For in that he himself hath suffered being tempted, he is able to succor them that are tempted (R. V.). (Heb. 2:18.)

Feb. 19—M. Mark 1:9-13; Matt. 4:1-11. The Baptism and Temptation of Jesus.

20—T. Matt. 3:13-17. Fulfilling all Righteousness.

21—W. 2 Pet. 1:16-21. A Heavenly Voice.

22—T. Deut. 6:1-19. Tempting God.

23—F. Jas. 1:12-18. Enduring Temptation.

24—S. Heb. 2:5-18. Able to Succor.

25—S. Heb. 4:14-16; 7:26-28. Tempted Like Ourselves.

(9) Lesson for March 3. **The Call of the First Disciples.** (Mark 1:14-28; Luke 5:1-11.)

Golden Text: The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. (Matt. 9:37, 38.)

Feb. 26—M. Mark 1:14-28. The Call of the First Disciples.

27—T. Luke 5:1-11. The Call of Peter.

28—W. Luke 5:27-32. The Call of Levi.

29—T. Acts 4:1-12. The Boldness of Peter.

Mar. 1—F. 1 Tim. 6:11-19. Faithfulness of a Disciple.

2—S. Matt. 19:23-30. The Reward.

3—S. Eph. 4:1-13. Fidelity to Call.

(10) Lesson for March 10. **Jesus the Healer.** (Mark 1:29-45; Matt. 4:23-25.)

Golden Text: Himself took our infirmities, and bare our sicknesses. (Matt. 8:17.)

Mar. 4—M. Mark 1:29-45; Matt. 4:23-25. Jesus the Healer.

5—T. John 4:46-53. Healing of a Nobleman's Son.

6—W. John 5:2-15. Cure at Bethesda.

7—T. Matt. 12:9-21. Healing on the Sabbath.

8—F. Acts 16:14-18. Power of Christ's Name.

9—S. Acts 9:32-43. Healing Through Disciples.

10—S. Acts 19:8-20. Healing Power.

(11) Lesson for March 17. **The Paralytic Forgiven and Healed.** (Mark 2:1-12.)

Golden Text: Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases. (Ps. 103:2, 3.)

Mar. 11—M. Mark 2:1-12. The Paralytic Forgiven and Healed.

12—T. Acts 3:1-10. A Beggar Healed.

13—W. Ps. 25:1-18. Prayer for Pardon.

14—T. Ps. 103:1-12. Forgiveness and Healing.

15—F. Isa. 43:18-25. Blotting Out of Transgressions.

16—S. 1 John 1:1-10. Perfect Cleansing.

17—S. Jas. 5:13-20. Prayer for the Sick.

(12) Lesson for March 24. **Feasting and Fasting.** (Mark 2:13-22.)

Golden Text: I came not to call the righteous, but sinners (R. V.). (Mark 2:17.)

Mar. 18—M. Mark 2:13-22. Feasting and Fasting.

19—T. Matt. 4:12-22. Call to Service.

20—W. Luke 19:1-10. A Publican Called.

21—T. Isa. 58:1-11. True Fasting.

22—F. Matt. 22:1-14. The Marriage Feast.

23—S. 1 Tim. 1:12-17. Chief of Sinners.

24—S. Luke 5:33-39. Gospel Feasting.

(13) Lesson for March 31. **Review.**

Golden Text: The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. (Matt. 4:16.)

Mar. 25—M. Luke 1:5-23. The Birth of John the Baptist Foretold.

Luke 1:57-80. The Birth of John the Baptist.

- 26—T. Luke 2:1-20. The Birth of Jesus.
 Luke 2:22-39. The Presentation in the Temple.
- 27—W. Matt. 2:1-23. The Wise Men Led by the Star.
 Luke 2:40-52. The Boy Jesus in the Temple.
- 28—T. Mark 1:1-8; Luke 3:1-20. The Ministry of John the Baptist.
 Mark 1:9-13; Matt. 4:1-11. The Baptism and Temptation of Jesus.
- 29—F. Mark 1:14-28; Luke 5:1-11. The Call of the First Disciples.
 Mark 1:29-45; Matt. 4:23-25. Jesus the Healer.
- 30—S. Mark 2:1-12. The Paralytic Forgiven and Healed.
- 31—S. Mark 2:13-22. Feasting and Fasting.

SECOND QUARTER.

(1) Lesson for April 7. **Missionary Lesson.** (Isa. 2:2-4; 11:1-10.)

Golden Text: The earth shall be full of the knowledge of the **Lord**, as the waters cover the sea. (Isa. 11:9.)

Apr. 1—M. Isa. 2:2-4; 11:1-10. Messiah's Glorious Reign.

2—T. Isa. 55. A Loving Invitation.

3—W. Hos. 14. God's Appeal to Israel.

4—T. Isa. 11:11-16. Restoration of Israel.

5—F. Jer. 31:1-12. Repentance Followed by Pardon.

6—S. Isa. 35. Peace and Happiness.

7—S. Ezek. 37:1-14. The Life-Giving Message.

(2) Lesson for April 14. **The Use of the Sabbath.** (Mark 2:23—3:6.)

Golden Text: The Sabbath was made for man, and not man for the Sabbath. (Mark 2:27.)

Apr. 8—M. Mark 2:23—3:6. The Use of the Sabbath.

9—T. Matt. 12:1-13. Doing Good on the Sabbath.

10—W. Ex. 16:23-30. A Day of Rest.

11—T. Neh. 13:15-22. Sabbath-Breaking Forbidden.

- 12—F. Luke 13:10-17. A Work of Mercy.
 13—S. Ps. 92. A Sabbath Song.
 14—S. John 9:1-16. Jesus Lord of the Sabbath.
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(3) Lesson for April 21. **The Appointment of the Twelve.**
 (Mark 3:7-19; Matt. 5:13-16.)

Golden Text: Ye did not choose me, but I chose you,
 and appointed you, that he should go and bear fruit (R. V.).
 (John 15:16.)

Apr. 15—M. Mark 3:7-19. The Twelve Apostles Ap-
 pointed.

- 16—T. Matt. 5:13-16. Disciples and the World.
 17—W. John 1:35-42. The First Believers.
 18—T. Matt. 10:16-25. The Apostles Forewarned.
 19—F. Matt. 10:28-33. The Apostles Encouraged.
 20—S. Acts 2:22-36. The Apostles' Message.
 21—S. Acts 26:9-23. The Call of Paul.
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(4) Lesson for April 28. **The Beatitudes.** (Matt. 5:
 1-12.)

Golden Text: Blessed are the pure in heart: for they
 shall see God. (Matt. 5:8.)

Apr. 22—M. Matt. 5:1-12. The Beatitudes.

- 23—T. Ps. 1. Blessedness of the Righteous.
 24—W. Isa. 57:15-20. Tenderness Toward the
 Lowly.
 25—T. 2 Cor. 7:5-16. Blessedness of True Peni-
 tence.
 26—F. 1 Pet. 3:8-17. The Christ-like Spirit.
 27—S. 1 Pet. 4:12-19. Steadfastness and Hope.
 28—S. 2 Cor. 6:1-10. Courage and Patience.
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(5) Lesson for May 5. **Poverty and Riches.** (Luke 6:
 20-26; 16:19-31.)

Golden Text: A man's life consisteth not in the abund-
 ance of the things which he possesseth. (Luke 12:15.)

Apr. 29—M. Luke 6:20-26; 16:19-31. Poverty and
 Riches.

- 30—T. Eph. 3:14-21. Riches in Christ.
 May 1—W. Amos 6:1-14. The Ungodly Rich.
 2—T. Matt. 19:16-24. Danger of Riches.
 3—F. Prov. 30:7-9. An Appropriate Prayer.
 4—S. Acts 4:32-37. Example of Primitive Love.
 5—S. 1 Pet. 1:1-9. A Glorious Inheritance.

(6) Lesson for May 12. **The Law of Love.** (Luke 6:27-38; Rom. 13:8-10.)

Golden Text: Thou shalt love thy neighbor as thyself (R. V.). (Rom. 13:9.)

May 6—M. Luke 6:27; Rom. 13:8-10. The Law of Love.

7—T. Matt. 5:38-48. Marks of True Discipleship.

8—W. Luke 10:25-37. The Good Samaritan.

9—T. Rom. 14:1-10. The Law of Liberty.

10—F. Rom. 12:9-21. Christian Manliness.

11—S. Jas. 5:1-6. The Self-Indulgent Warned.

12—S. 1 Cor. 13. Supremacy of Love.

(7) Lesson for May 19. **The Old Law and the New Life.** (Matt. 5:17-26.)

Golden Text: He that loveth his neighbor hath fulfilled the law. (R. V.) (Rom. 13:8.)

May 13—M. Matt. 5:17-26. The Old Law and the New Life.

14—T. Jer. 31:31-37. The New Covenant.

15—W. Ezek. 36:22-31. The New Heart.

16—T. Acts 2:37-47. Unselfish Devotedness.

17—F. Ps. 119:1-8. Obedience Insures Blessedness.

18—S. 1 John 3:10-24. Love and Hate Incompatible.

19—S. 1 John 4:7-21. The Supreme Test.

(8) Lesson for May 26. **Truthfulness.** (Matt. 5:33-37; Jas. 3:1-12; 5:12.)

Golden Text: Putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another (R. V.) (Eph. 4:25.)

May 20—M. Matt. 5:33-37; Jas. 3:1-12; 5:12. Truthfulness.

21—T. Ps. 12. True and False Speech.

22—W. Col. 3:8-15. Putting on the True.

23—T. Lev. 19:9-18. Right Dealing.

24—F. Luke 6:39-45. Need of a Good Heart.

25—S. Ps. 15. The Upright Described.

26—S. Ps. 19:7-14. Truth a Mighty Force.

(9) Lesson for June 2. **Hypocrisy and Sincerity.** (Matt. 6:1-18.)

Golden Text: Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven (R. V.) (Matt. 6:1.)

May 27—M. Matt. 6:1-18. Hypocrisy and Sincerity.

28—T. 2 Cor. 9:6-15. Approved Giving.

29—W. Acts 5:1-11. Awful End of Hypocrisy.

30—T. Zech. 7:4-12. Insincere Fasting Reproved.

31—F. Ps. 63. Prayer of Faith.

June 1—S. Luke 11:1-12. Encouragement to Prayer.

2—S. Luke 18:1-18. Persistence in Prayer.

(10) Lesson for June 9. **Hearing and Doing.** (Luke 6:39-49.)

Golden Text: Be ye doers of the word, and not hearers only, deceiving your own selves. (James 1:22.)

June 3—M. Luke 6:39-49. Hearing and Doing.

4—T. Matt. 5:17-26. Profession and Practice.

5—W. Jas. 2:14-26. Faith and Works.

6—T. Acts 8:26-38. Noteworthy Example of Hearing.

7—F. 1 Thess. 2:1-12. Noteworthy Example of Doing.

8—S. Matt. 13:18-23. Fruitful and Fruitless Hearers.

9—S. Ps. 119:49-60. The Word and Obedience.

(11) Lesson for June 16. **Christ's Witness to John the Baptist.** (Matt. 11:2-19.)

Golden Text: Among them that are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than he (R. V.) (Luke 7:28.)

June 10—M. Matt. 11:2-19. Christ's Witness to John the Baptist.

11—T. Mark 1:1-8. John the Messiah's Forerunner.

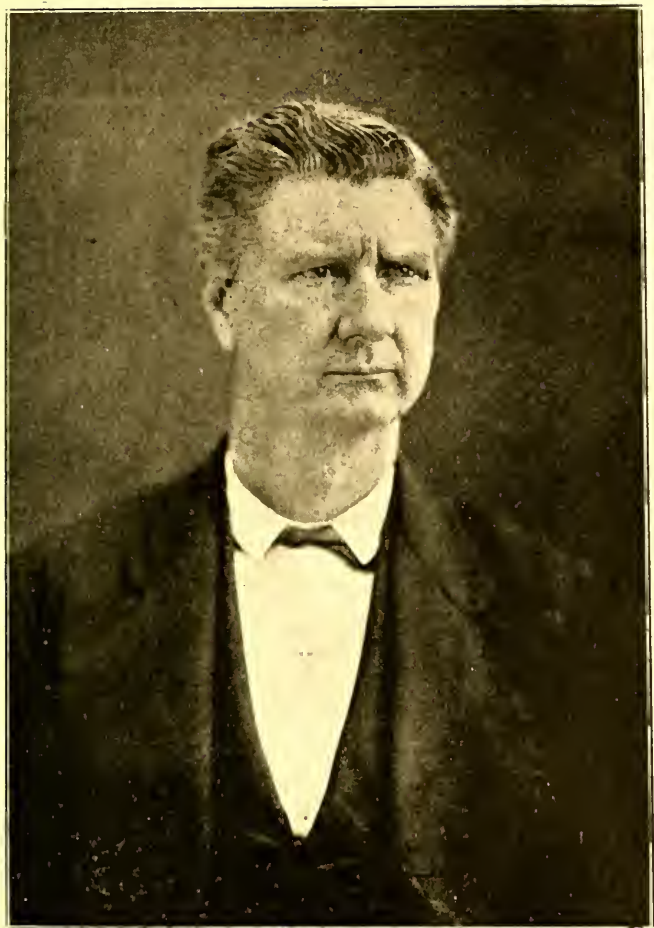
12—W. Luke 3:7-14. John's Ministry.

13—T. John 1:29-34. John's Witness to Jesus.

14—F. Luke 7:24-35. Jesus' Commendation of John.

15—S. Matt. 14:1-12. John's Death.

16—S. Rev. 2:8-11. Faithfulness Unto Death.



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(12) Lesson for June 23. **The Penitent Woman.** (Luke 7:36-50.)

Golden Text: Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners (R. V.) (1 Tim. 1:15.)

- June 17—M. Luke 7:36-50. The Penitent Woman.
 18—T. John 12:1-8. Mary Anoints Jesus' Feet.
 19—W. Ezek. 18:21-32. Penitence and Pardon.
 20—T. Matt. 15:21-28. Faith of the Canaanitish Woman.
 21—F. Luke 18:9-14. Publican's Prayer.
 22—S. Dan. 9:3-16. Prayer of Penitence.
 23—S. Ps. 40:1-13. Deliverance and Joy.

(13) Lesson for June 30. **Review.**

Golden Text: I am not come to destroy, but to fulfill. (Matt. 5:17.)

- June 24—M. Isa. 2:2-4; 11:1-10. Missionary Lesson.
 25—T. Mark 2:23—3:6. The Use of the Sabbath.
 Mark 3:7-19; Matt. 5:13-16. The Appointment of the Twelve.
 26—W. Matt. 5:1-12. The Beatitudes.
 Luke 6:20-26; 16:19-31. Poverty and Riches.
 27—T. Luke 6:27-38; Rom. 13:8-10. The Law of Love.
 Matt. 5:17-26. The Old Law and the New Life.
 28—F. Matt. 5:33-37; Jas. 3:1-12; 5:12. Truthfulness.
 Matt. 6:1-18. Hypocrisy and Sincerity.
 29—S. Luke 6:39-49. Hearing and Doing.
 Matt. 11:2-19. Christ's Witness to John the Baptist.
 30—S. Luke 7:36-50. The Penitent Woman.

THIRD QUARTER.

(1) Lesson for July 7. **Malignant Unbelief.** (Mark 3:20-35.)

Golden Text: This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. (John 3:19.)

- July 1—M. Mark 3:20-35. Malignant Unbelief.
 2—T. Matt. 13:54-58. Power of Unbelief.
 3—W. Gen. 3:1-8. Unbelief the Cause of the Fall.
 4—T. Num. 14:1-12. Unbelief the Cause of Rebellion.
 5—F. Isa. 30:8-17. Unbelief the Cause of Destruction.
 6—S. John 3:14-21. Supreme Curse of Unbelief.
 7—S. John 14:6-14—Power of Faith.
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(2) Lesson for July 14. **The Seed in the Four Kinds of Soil.** (Mark 4:1-20.)

Golden Text: Receive with meekness the engrafted word, which is able to save your souls. (James 1.21.)

- July 8—M. Mark 4:1-9. The Seed in the Four Kinds of Soil.
 9—T. Mark 4:10-20. The Parable Explained.
 10—W. Acts 17:1-9. Sowing on Stony Soil.
 11—T. Acts 17:10-15. Sowing on Good Soil.
 12—F. Matt. 7:15-27. The Doer and the Hearer.
 13—S. Heb. 4:1-12. Hearing Without Faith.
 14—S. Gal. 6:1-10. Sowing and Reaping.
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(3) Lesson for July 21. **The Growth of the Kingdom.** (Mark 4:26-32; Matt. 13:33.)

Golden Text: Thy kingdom come. Thy will be done in earth as it is in heaven. (Matt. 6:10.)

- July 15—M. Mark. 4:26-32; Matt. 13:33. The Growth of the Kingdom.
 16—T. 1 Kings 19:1-14. Not by Force.
 17—W. Mic. 4:1-8. By Moral Influence.
 18—T. Zech. 4:1-10. Obstacles Overcome.
 19—F. Matt. 20:1-16. Laborers in the Kingdom.
 20—S. Mark 9:38-50. Tolerance Among Workers.
 21—S. John 13:12-20. Condition of Leadership.
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(4) Lesson for July 28. **The Wheat and the Tares.** (Matt. 13:24-30, 36-43.)

Golden Text: Gather ye together the tares, and bind them in bundles to burn them; but gather the wheat into my barn. (Matt. 13:30.)

- July 22.—M. Matt. 13:24-30, 36-43. The Wheat and the Tares.

- 23—T. Gal. 3:1-14. Children of the Kingdom.
 24—W. John 8:31-44. Children of the Wicked One.
 25—T. Gal. 4:1-10. Children or Servants.
 26—F. John 15:1-10. How to Bear Good Fruit.
 27—S. Matt. 25:41-46. Cursing.
 28—S. Matt. 25:31-40. Blessing.
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(5) Lesson for August 4. **The Worth of the Kingdom.**
 (Matt. 13:44-53.)

Golden Text: Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
 (Matt. 6:33.)

- July 29—M. Matt. 13:44-53. The Worth of the Kingdom.
 30—T. Matt. 6:25-34. Seeking the Kingdom.
 31—W. Luke 12:13-20. The Rich Fool.
 Aug. 1—T. Gen. 25:27-34. A Bad Bargain.
 2—F. Luke 14:16-24. Value of the Kingdom Not Appreciated.
 3—S. Heb. 5:1-10. Through Self-Sacrifice to Exaltation.
 4—S. Phil. 3:1-12. All for Christ.
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(6) Lesson for Aug. 11. **A Troubled Sea and a Troubled Soul.** (Mark 4:35—5:20.)

Golden Text: God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be shaken into the heart of the seas (R. V.) (Ps. 46:1, 2.)

- Aug. 5—M. Mark 4:35-41. A Troubled Sea.
 6—T. Mark 5:1-20. A Troubled Soul.
 7—W. Ps. 124. Deliverance from Trouble.
 8—T. Psalm 3. Morning Prayer.
 9—F. Psalm 4. Evening Prayer.
 10—S. Psalm 23. God's Shepherding Care.
 11—S. Isa. 41:8-16. Help in Time of Distress.
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(7) Lesson for August 18. **The Ruler's Daughter.**
 (Mark 5:21-43.)

Golden Text: And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. (Mark 5:41.)

- Aug. 12—M. Mark 5:21-24; 35-43. The Ruler's Daughter.

- 13—T. Mark 5:25-34. A Woman's Healing Faith.
 14—W. Mark 1:35-45. The Touch of Power.
 15—T. Luke 7:1-10. Jesus' Power Over Disease.
 16—F. Luke 7:11-17. Jesus' Power Over Death.
 17—S. 1 Kings 17:17-24. Widow's Son Restored to Life.
 18—S. Luke 5:17-26. Jesus' Power Over Disease and Sin.
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(8) Lesson for Aug. 25. **The Visit to Nazareth.** (Luke 4:16-30.)

Golden Text: He came unto his own, and they that were his own received him not (R. V.) (John 1:11.)

Aug. 19—M. Luke 4:16-30. The Visit to Nazareth.

20—T. Isa. 61:1-9. Herald of Good Tidings.

21—W. Jer. 26:16-24. Perils of God's Messengers.

22—T. Acts 5:17-32. God's Care for His Messengers.

23—F. Acts 4:13-21. Boldness of Peter and John.

24—S. Acts 16:19-34. Deliverance of Paul and Silas.

25—S. Psalm 91. Security of the Trustful Man.

(9) Lesson for Sept. 1. **The Death of John the Baptist.** (Mark 6:14-29.)

(May be used as a temperance lesson.)

Golden Text: Be thou faithful unto death, and I will give thee the crown of life (R. V.) (Rev. 2:10.)

Aug. 26.—M. Mark 6:14-29. The Death of John the Baptist.

27—T. Isa. 28:1-8. Blighting Effects of Revelry.

28—W. Dan. 5:1-9. Feasting and Folly.

29—T. Amos 7:10-17. A Faithful Minister.

30—F. Luke 7:18-28. Greatness of John the Baptist.

31—S. Heb. 11:32—12:2. Faithfulness Unto Death.

Sept. 1—S. 2 Tim. 4:1-8. Reward of Faithfulness.

(10) Lesson for Sept. 8. **The Mission of the Twelve.** (Matt. 9:35—10:15; 10:40—11:1.)

Golden Text: He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. (Matt. 10:40.)

- Sept. 2—M. Matt. 10:1-15. The Mission of the Twelve.
 3—T. Luke 10:1-9. The Seventy Sent Forth.
 4—W. Isa. 42:1-8. A Missionary Nation.
 5—T. Isa. 6:1-8. Call and Mission of Isaiah.
 6—F. Matt. 9:35-38; John 4:34-38. Need of Laborers.
 7—S. Matt. 10:34-42. Cost and Reward of Discipleship.
 8—S. 2 Cor. 4:7-18. Faithful to the End.
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(11) Lesson for September 15. **Judgment and Mercy.**
 (Matt. 11:20-30.)

Golden Text: Come unto me, all ye that labor and are heavy laden, and I will give you rest (R. V.) (Matt. 11:28.)

- Sept. 9—M. Matt. 11:20-30. Judgment and Mercy.
 10—T. Isa. 5:1-7. Neglected Opportunities.
 11—W. Rom. 2:1-16. Basis of Divine Judgment.
 12—T. Ezek. 33:7-16. God's Righteous Judgments.
 13—F. Matt. 25:14-30. Faithfulness Rewarded.
 14—S. 2 Thess. 1:1-10. The Righteous Judge.
 15—S. 2 Pet. 3:8-18. Judgment an Incentive to Steadfastness.
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(12) Lesson for September 22. **The Feeding of the Five Thousand.** (Mark 6:30-44.)

Golden Text: Jesus said unto them, I am the bread of life. (R. V.) (John 6:35.)

- Sept. 16—M. Mark 6:30-44. The Feeding of the Five Thousand.
 17—T. Matt. 15:32-39. Feeding of Four Thousand.
 18—W. Ex. 16:4-15. Bread from Heaven.
 19—T. 1 Kings 17:8-16. The Widow's Meal and Oil.
 20—F. Ps. 34:1-10. The Lord a Provider.
 21—S. John 6:32-40. True Bread from Heaven.
 22—S. Matt. 26:20-30. The Lord's Supper.
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(13) Lesson for September 29. **Review.**

Golden Text: The words that I speak unto you, they are spirit, and they are life. John 6:63.)

- Sept. 23—M. Mark 3:20-35. Malignant Unbelief.
 Mark 4:1-20. The Seed in the Four Kinds Soil.

- 24—T. Mark 4:26-32; Matt. 13:33. The Growth of the Kingdom.
Matt. 13:24-30, 36-43. The Wheat and the Tares.
- 25—W. Matt. 13:44-53. The Worth of the Kingdom.
Mark 4:35—5:20. A Troubled Sea and a Troubled Soul.
- 26—T. Mark 5:21-43. The Ruler's Daughter.
Luke 4:16-30. The Visit to Nazareth.
- 27—F. Mark 6:14-29. The Death of John the Baptist.
Matt. 9:35—10:15; 10:40—11:1 The Mission of the Twelve.
- 28—S. Matt. 11:20-30. Judgment and Mercy.
- 29—S. Mark 6:30-44. The Feeding of the Five Thousand.

FOURTH QUARTER.

(1) Lesson for October 6. **Jesus Walking on the Sea.** (Mark 6:45-56.)

Golden Text: Straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. (Matt. 14:27.)

Sept. 30—M. Mark 6:45-56. Jesus Walking on the Sea.

Oct. 1—T. Matt. 14:22-33. Peter Walking on the Sea.

2—W. Luke 12:22-32. Jesus Forbidding Anxiety.

3—T. Matt. 8:23-27. Power of Jesus Over Wind and Wave.

4—F. Rom. 8:10-17. Bondage to Fear.

5—S. Ps. 27:1-6. The Soul's Confidence.

6—S. Luke 14:25-23. Jesus Exhorts to Spiritual Adventure.

(2) Lesson for October 13. **Clean and Unclean.** (Mark 7:1-23.)

Golden Text: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. (Rom. 14:17.)

Oct. 7—M. Mark 7:1-13. Clean and Unclean.

8—T. Mark 7:14-23. Things that Defile.

9—W. Matt. 15:1-9. Precepts that Defile.

10—T. Luke 11:14-26. Spirits that Defile.

11—F. Acts 10:9-16. Things Not Common or Unclean.

- 12—S. Phil. 4:4-9. Thoughts that Cleanse.
 13—S. 1 Pet. 1:13-23. Blood that Cleanses.
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(3) Lesson for October 20. **Mission to the Gentiles.**
 (Mark 7:24-30; Matt. 8:5-13.)

Golden Text: Him that cometh to me I will in no wise cast out. (John 6:37.)

- Oct. 14—M. Mark 7:24-30. Mission to the Gentiles.
 15—T. Matt. 8:5-13. Healing a Roman Centurion's Servant.
 16—W. Acts 10:34-43. Peter Preaching to Gentiles.
 17—T. Eph. 2:11-22. Gentiles Become Fellow-Citizens.
 18—F. John 4:39-45. The Saviour of the World.
 19—S. Matt. 28:16-20. The Great Commission.
 20—S. Acts 15:1-12. The Gospel Among Gentiles.
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(4) Lesson for October 27. **Wanderings in Decapolis.**
 (Mark 7:31—8:10.)

Golden Text: He hath done all things well: he maketh both the deaf to hear, and the dumb to speak. (Mark 7:37.)

- Oct. 21—M. Mark 7:31-37. Wanderings in Decapolis.
 22—T. Mark 8:1-10. Feeding Four Thousand.
 23—W. Matt. 13:10-17. Dull Hearers.
 24—T. Isa. 42:18-25. Punishment of the Willing Deaf.
 25—F. 1 John 2:1-11. Walking in Light.
 26—S. 1 Peter 2:18-25. In the Footsteps of Jesus.
 27—S. John 6:41-51. Jesus the True Bread.
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(5) Lesson for November 3. **The Sign and the Leaven.**
 (Mark 8:11-26.)

Golden Text: Jesus speak unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life. (R. V.) (John 8:12.)

- Oct. 28—M. Mark 8:11-26. The Sign and the Leaven.
 29—T. Matt. 16:1-4. Reading the Signs.
 30—W. John 6:26-33. Jesus the True Sign.
 31—T. John 9:24-33. Discernment by Opened Eyes.
 Nov. 1—F. Mark 10:35-45. Leaven of Ambition.
 2—S. Matt. 23:23-31. Leaven of Hypocrisy.
 3—S. Job. 28:12-28. True Wisdom and Understanding.

(6) Lesson for November 10. **World's Temperance Sunday.** (Hosea 7.)

Golden Text: Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them (R. V.)! (Isa. 5:11.)

- Nov. 4—M. Hos. 7:1-16. Wickedness of the Wicked.
 5—T. Dan. 1:8-20. Control of Appetite.
 6—W. Eph. 5:1-12. Control of Speech.
 7—T. 1 Peter 4:1-11. Control of Pleasures.
 8—F. 1 Kings 21:1-11. Uncontrolled Ambition.
 9—S. Rom. 14:13-23. Control of Conduct.
 10—S. 1 Cor. 5:1-13. Abstinence for the Sake of Others.
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(7) Lesson for November 17. **The Great Question.** (Mark 8:27—9:1.)

Golden Text: Thou art the Christ, the Son of the living God. (Matt. 16:16.)

- Nov. 11—M. Mark 8:27—9:1. The Great Question.
 12—T. John 18:33-40. Question of Pilate.
 13—W. Matt. 21:1-11. Answer of the Multitudes.
 14—T. John 7:25-36. Questioning and Doubting.
 15—F. Isa. 53:1-12. The Great Prophecy.
 16—S. Luke 24:25-32. The Great Necessity.
 17—S. Luke 18:18-30. The Great Requirement.
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(8) Lesson for November 24. **The Transfiguration.** (Mark 9:2-13.)

Golden Text: A voice came out of the cloud, saying, This is my Son, my chosen: hear ye him. And when the voice came, Jesus was found alone (R. V.) (Luke 9:35.)

- Nov. 18—M. Mark 9:2-13. The Transfiguration.
 19—T. Ex. 34:29-35. A Shining Face.
 20—W. John 12:20-28. Glory Through Death.
 1:9-23. Pre-eminent in Glory.
 21—T. Col. 1:9-23. Pre-eminent in Glory.
 22—F. John 1:9-18. The True Light of Glory.
 23—S. Col. 1:24-29. The Hope of Glory.
 24—S. 2 Cor. 3:12-18. Transformed by Beholding.
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(9) Lesson for December 1. **The Lunatic Boy.** (Mark 9:14-29.)

Golden Text: And Jesus said unto him, If thou canst!



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All things are possible to him that believeth (R. V.) (Mark 9:23.)

- Nov. 25—M. Mark 9:14-29. The Lunatic Boy.
 26—T. Matt. 15:21-28. Power of Faith.
 27—W. Jas. 1:2-8. Trial of Faith.
 23—T. Rom. 8:31-39. Conquering Faith.
 29—F. 1 John 5:1-12. Victorious Faith.
 30—S. Eph. 2:1-10. Source of Faith.
 Dec. 1—S. Rom. 5:1-11. Peace Through Believing.
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(10) Lesson for December 8. **The Child in the Midst.** (Matt. 18:1-14.)

Golden Text: In heaven their angels do always behold the face of my Father which is in heaven. (Matt. 18:10.)

- Dec. 2—M. Matt. 18:1-14. The Child in the Midst.
 3—T. Mark 10:13-16. Jesus Blesses Little Children.
 4—W. Matt. 20:20-28. Avenue to Greatness.
 5—T. Phil. 2:5-11. Greatness Through Humility.
 6—F. 1 Peter 5:1-11. Girded with Humility.
 7—S. Heb. 1:6-14. Ministering Angels.
 8—S. Ps. 131. Simplicity of Soul.
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(11) Lesson for December 15. **Forgiveness.** (Matt. 18:15-35.)

Golden Text: Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you (R. V.) (Eph. 4:32.)

- Dec. 9—M. Matt. 18:21-35. Forgiveness.
 10—Matt. 18:15-20. Duty Toward Offenders.
 11—W. Gen. 45:1-15. A Forgiving Brother.
 12—T. Ps. 103:8-18. Gratitude for Forgiveness.
 13—F. Ps. 32. Peace of Forgiveness.
 14—S. Eph. 4:25-32. Right Social Relations.
 15—S. Ps. 51. Prayer for Forgiveness.
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(12) Lesson for December 22. **For and Against Him.** (Luke 9:49-62.)

Golden Text: He that is not against you is for you (R. V.) (Luke 9:50.)

- Dec. 16—M. Luke 9:49-62. For and Against Him.
 17—T. Matt. 12:22-30. A Divided Judgment.
 18—W. Matt. 21:23-32. An Insincere Judgment.

- 19—T. Matt. 6:19-24. The Single Eye.
20—F. Rom. 6:15-23. Servants of Righteousness.
21—S. Josh. 24:14-25. Choosing Sides.
22—S. Deut. 30:15-20. A Solemn Choice.
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(13) Lesson for December 29. **Review.**

Golden Text: If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself (R. V.) John 7:17.)

Dec. 23—M. Mark 6:45-56. Jesus Walking on the Sea.
Mark 7:1-23. Clean and Unclean.

24—T. Mark 7:24-30; Matt. 8:5-13. Mission to the Gentiles.

Mark 7:31—8:10. Wanderings in Decapolis.

25—W. Mark 8:11-26. The Sign and the Leaven.
Hosea 7. Wickedness of the Wicked.

26—T. Mark 8:27—9:1 The Great Question.
Mark 9:2-13. The Transfiguration.

27—F. Mark 9:14-29. The Lunatic Boy.
Matt. 18:1-14. The Child in the Midst.

28—S. Matt. 18:15-35. Forgiveness.

29—S. Luke 9:49-62. For and Against Him.

PART IV.—BENEVOLENCE.

THE RELIGIOUS FUTURE OF OUR STATE.

**By Livingston Johnson, Corresponding Secretary,
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ALL WHO are familiar with the record of our State Mission work will admit that it is a glorious one, but some may have doubts as to the future. They say North Carolina is an old State, and so well evangelized as to make any further expenditure of money and energy, in the work of State Missions, unnecessary. Is this true? Are we a full grown and well developed State? Let us compare Maryland and North Carolina. North Carolina has forty-five people to every square mile, while Maryland has a hundred and thirty-three, or three times as many as North Carolina. If the population of our State was as dense as that of Maryland instead of 2,206,287, we would have 6,618,-861 people. From New York to Baltimore the little towns are so close together that you are scarcely out of sight of one before you are into another. There is no reason to believe that our population will not rapidly increase. Immigration will be forced to come South and go West, because the Northern and Eastern States are already thickly populated.

When it comes to material things, we do not act as if we thought North Carolina was fully developed. We have our immigration bureaus and commercial journals, offering all sorts of inducements to attract home-seekers to our State. We are developing industrially and commercially, at a remarkable rate. The value of our farm products nearly doubled during the last ten years, going from \$53,214,000 to \$103,148,000. In 1900 the estimated true worth of the State was \$682,000,000; while in 1910 it was placed at \$1,-330,000,000. The wealth of the State has practically doubled during the last ten years. In 1900 bank deposits in the State were \$9,280,798; in 1910, the deposits reached \$35,-500,701—an increase of nearly 300 per cent.

Let us take a look at our agricultural possibilities. There

are in North Carolina 22,799,356 acres of available farm land. Of this land, 8,377,106 acres, just a little over a third, are improved, and 14,422,250, nearly two-thirds, are unimproved. If this unimproved land is brought into a state of cultivation, and if there are as many acres to each farm as we now have on the improved land, that alone would make it easily possible to multiply our rural population by three. Then if we allow for intensive farming, we may readily suppose that we can double the population again, making the possible rural population six times as great as it is to-day.

The industrial life belongs chiefly to our towns and cities. In 1900 the manufactured products of the State were \$85,274,083, and in 1904—four years later they had increased to \$142,520,776—a gain of 67 per cent. If we suppose that we gained only as much in the last six years as in the first four of the last decade, that would make an increase in the value of our manufactured products during the last ten years of 134 per cent. In 1900 there were 3,733 miles of railway in the State, and in 1910, 5,299; a gain of 1,566 miles.

Many other figures, as a significant as the above, might be given, but these will suffice to show the remarkable development of our State, agriculturally and industrially, during the last decade. They are also prophetic of a future that fairly glows with optimism.

But the matter that should be of most vital concern to us, as Christians, and especially as Baptists, is the religious future of North Carolina. What of that? To be brought face to face with that question, is the strongest possible appeal for State Missions. Those who are particularly interested in the material development of the State do not think there is nothing more to be done. They are investing their money by the millions in country and in town, and this means the rapid filling up of our unoccupied territory. In the face of this industrial awakening, are we going to lull ourselves into indifference by saying that there is no more mission work needed within our bounds? God forbid! It is ours to see that our religious progress keeps pace with our material development, and if we fail at this point our very prosperity may, and almost certainly will, prove our greatest curse.

Whenever a new town is established, one of the first

houses to be built should be a mission church, and one of the first inhabitants of the town should be a missionary. Bringing into requisition the unimproved acreage in the rural districts creates a necessity for the multiplication of churches in the country. In material development, men do not stand back on account of cost, provided they have prospects for good returns. It is certain that money invested in State Mission work will bring far richer returns than an equal amount invested in any business enterprise.

If you could convince the business men of a community that \$50,000 invested in a cotton mill would pay 20 per cent the first year, and go on increasing the dividend year by year, a dozen men could be found who would subscribe and pay in the capital stock. And yet it is exceedingly hard to get two hundred and twenty-six thousand of the Lord's people to invest \$50,000 in State Missions, though the figures show, beyond question, that every dollar of their money will be paid back the first year. That, however, is the very smallest, and least important, of the returns. Something like two thousand conversions will be reported by our missionaries this year, and each one of these souls is worth far more than this world!

Truly the "children of this world are wiser in their generation than the children of light." Let us learn a lesson from them.

FACTS ABOUT HOME MISSIONS.

By Victor I. Masters, Editorial Secretary, Atlanta, Ga.



IS A FACT that the Home Board attains larger results in the way of baptisms of converts than any Home Mission Board in America.

It is a fact that the co-operative work of the Board, done in conjunction with the State Boards in several States, has been, and is, very successful.

It is a fact that this co-operative work has helped to bind together in a spirit of unity the whole denomination.

It is a fact that every large Home Mission Board in America does co-operative work similar to that done by our Board.

It is a fact that, when the baptisms creditable to the other agencies in this co-operative work are deducted, more

than eleven thousand baptisms last year still resulted directly from the work of the missionaries of the Home Board, and that this is more than three thousand more baptisms than resulted from all classes of work done by any other Home Mission Board in America.

It is a fact that several denominations have done a much larger work in teaching and developing through Home Missions than has been done by Southern Baptists.

It is a fact that this work of teaching and training is as truly a part of the Great Commission as is the work of evangelizing, and that the higher interests of Southern Baptists are suffering because they have not done more training work.

It is a fact that eleven thousand Southern Baptist churches give nothing to missions or uplift work, are a challenge to the State Boards, the Home Board, and the Sunday School Board, and more still, to the whole denomination behind these agents.

It is a fact that we must either train our unenlisted church members, or stand in danger of losing them.

It is a fact that the Evangelistic Department of the Home Board, with its eighteen evangelists, is doing a wonderfully blessed work.

It is a fact that the Home Board Mountain School system of twenty-eight schools is the most successful mission school work that is being done by any denomination for the Southern Highlanders.

It is a fact that these schools are doing an invaluable service to the denomination in discovering and stimulating such a large number of young ministers.

It is a fact that the Church Building Department of the Home Board is doing a great work in stimulating and the erection of houses of worship, though it is unable to do one-fourth as much as might well be done.

It is a fact that the Home Board has forty-five missionary workers engaged in activities for the salvation of foreign people in the South and about thirty-five missionaries working among the Negroes and eighteen among the Indians.

It is a fact that in Cuba the Board has fifty-four mission stations, twenty-two of which are organized churches, and that there are thirty-four missionaries and about fifteen hundred members, a substantial development on the record for a year ago.

It is a fact that in Panama the Board has thirteen mission stations, eight of which are organized churches, and a membership of five hundred and eighty-two—one hundred and eighteen of whom came by baptism during the year.

It is a fact that the Southwest affords a marvelous opportunity for Southern Baptists to save a vast number of people and to bring them into the churches.

It is a fact that the Board is this year spending in New Mexico alone \$17,000, and that this additional mission field both enlarges the responsibility and opportunities for us in Home Missions.

It is a fact that the Home Mission apportionment for Southern Baptists this year is \$400,000, of which North Carolina is asked to raise \$26,000. Every Association should apportion its amount of this among the churches and publish the apportionments in the minutes.

It is a fact that there are greater opportunities and needs of Home Mission work in the South to-day than there have ever been before; that the great increase of material wealth in the South is a challenge to the efficiency of our denomination in saving the whole of our country for Christ, and that we can never hope to save the heathen world, until we have a religion virile enough to save the institutions and forces, as well as the human souls, in our own so-called Christian country.

FOREIGN MISSIONS.

By William H. Smith, Editorial Secretary, Richmond, Va.

THE FOREIGN Mission Board is in the glorious work of world evangelization. It is appointed by Southern Baptists for this stupendous task. Splendid opportunities are before us. China, with 440,000,000 of people, is passing through a marvelous transformation. Now is the time to give these millions the Gospel. Japan is leading the Orient. Shall we lead Japan to Christ? Mohammedanism threatens to submerge Africa. Shall we turn back the tide by the power of the Gospel? South America, Mexico, and Italy are sick and tired of Romanism; they are ready to receive the message which we have to give. Vast open doors which we have not yet been able to enter lie before us.

We have sent out 273 missionaries—thirty of them sent out last year—and they have gathered around them 531 native helpers, and are training hundreds of others. The missionaries reported 3,618 baptisms last year, and will soon report tens of thousands of converts each year, if the present rapid growth continues. There are seven Women's Training Schools with 140 students and nine Theological Training Schools with 212 students. There are fifteen medical missionaries treating many thousands of patients and opening the way to the hearts and the homes of millions of people. We have seven hospitals and twelve dispensaries in which the missionaries, assisted by five missionary nurses and many native helpers, treated 40,716 patients. The printing plants are sending out the Bible and millions of pages of religious literature in the languages of the people.

The work has grown so rapidly that it cost last year far more than our people were willing to give. If we meet the actual necessities of the missions now, we must greatly enlarge our offering. The total receipts for last year were \$510,008.97, a small gain over the year before. An accumulated debt of \$89,600 now rests upon the work. This should be paid off this year. To do so and maintain the work as it now is, will require at least \$600,000. Will the churches give it? It is a condition that calls for greatly enlarged giving, but it is absolutely imperative unless our people are willing to let this great cause suffer. Let us raise this amount, and even more, that we may make an advance in the work.

We recommend:—

(1) That all our people help; by sympathy and prayer; by subscribing for and reading the Foreign Mission Journal; by distributing tracts which can be had for the asking; by self-denying sacrifice by all, and by liberal gifts from the wealthy; by sending in their gifts early and not waiting for the season of pressure in March and April.

(2) That we solemnly pledge ourselves to do all in our power to raise the amount of \$....., which has been asked of our Association this year.



REV. T. J. TAYLOR,
PASTOR AT WARRENTON, N. C., SINCE 1885.

THE ORPHANAGE.

By M. L. Kesler, General Manager, Thomasville, N. C.


THE THOMASVILLE Baptist Orphanage is twenty-six years old; more than twelve hundred children have been gathered within its sheltering arms. We have had as many as four hundred at one time, but were overcrowded. Three hundred and eighty to three hundred eighty-five is our usual number.

Our effort is to make it an all-round training school and home combined. The far-seeing men who laid its plans purposed that it should be open to dependent orphan children who were capable of education and training. At the end of a quarter of a century we are beginning to see a plant worthy of such an undertaking. We have four hundred and fifty acres of land, one hundred and seventy-five of it in cultivation. There are ten dormitories, central dining hall, central sewing-room and central school building where nine grades are taught. Our sanitary arrangements and means for caring for the sick are well up to modern requirement. Within the past year we have gone into the new technical building which turns over the Mills Memorial Building, formerly the shop to Charity and Children. This building was renovated and all given over to the printing office. Valuable equipment has been added leading to its soon becoming an up-to-date job office. The shoe-shop was removed to the new building and new machinery added to it also. We hope within a few years to have the entire building equipped for mechanical manual training. Great improvement has been made in the sewing, especially in the training of the girls, since it has been brought under central management. No girl is expected to leave the institution who is not able to make her own clothes and others' also. Learning to cook is a part of the course. The boys are in the shoe-shop, printing office, in the dairy, on the truck farm, and all over the farm in general. All these go into our school system. A constant effort is made to surround the life of the place with an atmosphere of culture and refinement, no small part of which is the religious life. We have no complaint to make at the support the denomination has given us during the past year. We came through practically out of debt. From all sources we re-

ceived fifty-two thousand dollars. Part of this went into building and repairs. It costs about eighty-five dollars a year to support a child. Our running expenses amount to one hundred dollars a day. We know of no better plan for raising money than the one we have been urging so long—a collection from every Sunday-school once a month, and a rousing Thanksgiving Offering in every church on that day; and along with this a club of Charity and Children in every Sunday-school—60 cents a copy in clubs of ten or more. We urge those of larger means to consider whether or not they may not honor God by putting up new buildings. We are fearfully crowded. Within the year the West Chowan Association will have a building, the kitchen at the central dining-room is to be enlarged and also a new laundry building will be erected. The obligation is upon us, because the opportunity enlarges before us, we need to make haste in measuring up to it.

MINISTERIAL EDUCATION.

By W. R. Cullom, Corresponding Secretary, Wake Forest, N. C.

HEN OUR fathers organized the Baptist State Convention they saw that to become a great people our churches must have strong and efficient leadership. The churches accordingly were asked to pray and look for God-called men to become their pastors and leaders. At the same time a college was organized and set into operation the main purpose of which was to educate these men and send them out prepared to do their best for God and for the churches. Surely in this case wisdom has been more than justified by her works.


The Board of Education is the agency charged with this particular work at present. During last session sixty-two young men were aided by the Board, and quite a large number of applications are coming in for aid next session. The prospects are that the next session will show the largest number in the history of the Board. This is as it should be. With our churches multiplying, many churches calling for more preaching, the Mission Boards crying for men, we should rejoice to see many of our choice young men enter-

ing the ministry. Should we not pray for very many more to hear and answer the great call from God? We trust that our churches, Sunday-schools and Associations will sound the call for more men as well as for more money.

There is no question that the money spent through this channel has brought as large and as rich returns to the denomination and to the Kingdom as any money that we have spent in any place. We trust that every church will take up this matter during the next year, and give as liberal offering to it as possible. There is a great opportunity here for the Sunday-schools also. In the Sunday-schools are the preachers of the future. If the superintendents and teachers would take this matter up, lay before their schools and classes the claims and opportunities of the ministry, and take a good collection for the Board of Education, we should no doubt see many more of our boys turning their attention to this great work, and great good would come to the cause. This work of finding men and training them for the work of the Kingdom comes nearer representing the work of Jesus during His earthly ministry than anything that we are doing. Can our churches afford to be indifferent towards it? Let us make the coming year the best in the history of the Board.

MINISTERS' RELIEF.

By J. M. Arnette, Corresponding Secretary, Durham, N. C.

HE BAPTIST Ministers' Relief Board was established in 1890. The first meeting of the Board of Trustees was held in Wilmington, N. C., with the following trustees present: Dr. T. H. Pritchard, W. A. French, D. L. Gore, J. T. Bland, J. S. Allen, and J. E. Stevenson. D. L. Gore was elected President of the Board. The Board is now located in Durham, where it met for the first time in December, 1890. It is composed of nine trustees and a number of associate members. The trustees have the power to transact the business of the Board and all live in or near Durham to save traveling expenses. The associate members are distributed over the State, and are expected to have an eye to the interest of the work of the Board in their respective communities. Both the trustees and the associate members are elected annually by the Baptist State Convention.

The object of this Board is to afford aid and relief to needy Baptist ministers of North Carolina and their widows. There are four regular meetings of the Board each year, on the fourth Wednesday in February, May, August, and November.

There are at present thirty-one beneficiaries. This is a smaller number than last year owing to the death of six during the winter. But there are several applications before the Board, showing that the gradual increase of the number of beneficiaries will continue. These beneficiaries receive forty to two hundred dollars a year. Many of them need more. Some of them have no means of support except the amount they receive from the Board. It should be the desire and effort of every Baptist of the State that not one of those who have been worthy proclaimers of God's truth should suffer for the actual necessities of life. All money for this Board should be sent to the Treasurer of the Convention.

Applications for aid must receive the endorsement of the Moderator and Executive Committee of the Association in which the applicant resides, and also of the pastor of the one applying for aid. To entitle a minister or his widow to help from this Board, he must be a Baptist minister of North Carolina, or if not a native, he must have served as pastor or evangelist for five years prior to his application. The applicant is required to inform the Board of his physical or mental disability for active service; of what private means of support he or his wife has, and as to what amount will supply his actual necessities. In most cases the Board is entirely dependent upon the pastor, the Moderator and the Executive Committee for information concerning applications. The brethren should always investigate before giving their endorsement. In many cases those who are most worthy and most needy do not apply. The pastors and officers of the Association where these old brethren live, should look after them and inform the Board of their condition. The work of the Board has been most highly appreciated by those who have received its benefits.

There is increasing liberality on the part of our churches toward the work of this Board. But still nearly three-fifths of the churches of the State give absolutely nothing for this object. More than one-fourth of the Associations of the State contribute nothing to this work, while a number

of those contributing give almost nothing. Four of the Associations not contributing to the work have beneficiaries on the Board. Will not some earnest pastor or layman at each Association, as it shall soon convene, champion the cause of the aged minister and his family and see to it that his Association not only gives something but gives as liberally as the object deserves?

SUNDAY SCHOOLS.

By E. L. Middleton, Sunday School Secretary, Raleigh, N. C.



SUNDAY School work among Baptists was never more hopeful. It is far from what it ought to be, but there are many reasons for encouragement. In 1905 we had 1,741 churches with 1,290 Sunday-schools with 104,534 pupils. This year we will report about 1,915 churches, nearly 1,900 Sunday-schools, and 175,000 to 180,000 pupils.

About 140 churches have no Sunday-school, but we have over 100 branch or mission schools. We need at least 150 more schools. About 500 Sunday-schools close for the winter. A vigorous effort ought to be made to keep these open next winter.

The training of officers and teachers is our largest task now. About 1,800 have completed the Convention Normal Manual, or are now studying it. About 1,000 will be enrolled in this year's Institutes and Training Schools taking a part, or all, of the Lecture Course. This work will be pressed vigorously. September will be used by our Baptist Sunday School Board in a campaign for Teacher-Training. We ought to enroll 1,000 at least during that month.

There is great need for the enlargement of our Institute work so as to reach all places desiring this training. Let all our Sunday-schools contribute to the Sunday School Mission Fund. They will do this if pastors and superintendents give them a chance.

Each Association should appoint a committee to lead its own Associational Sunday-school interests and to co-operate with our State Sunday School Committee and Secretary.

Recently we printed a plan or platform for our Sunday-school work. It is worthy of our consideration. If put into operation it would mean a new day for our Sunday-schools. Here it is again, using five key words as a basis:

1. **Organize.**—(1) Co-operate with the policies of our Sunday School Board. (2) Be in harmony with plans adopted annually at our State Convention. (3) Plan associational conventions with annual meetings. (4) Organize your local school after the plan of a "Standard of Excellence for Baptist Sunday Schools." (5) Organize many, or all, the Adult Classes.

2. **Enlarge.**—(1) Look up your absentees. Stop the leaks. (2) Canvass your territory for new schools—invite everybody. (3) Organize a Sunday-school in every church, and at such mission stations as need them.

3. **Improve.**—(1) Make your building up-to-date—beautify your church grounds. (2) Get necessary equipment—suitable seats, maps, charts, blackboards, etc. (3) Get an adequate supply of literature for all classes and grades. (4) See that your music is all that it ought to be.

4. **Train.**—(1) Hold institutes for the training of your officers and teachers. (2) Get good books on Sunday-school subjects for your officers and teachers. (3) Form a Normal Class for increased efficiency.

5. **Inspire.**—(1) Create and foster a strong school spirit. Get your scholars to love the Sunday-school. (2) Be reverential and prayerful during every meeting. (3) Systematize and develop the giving for the Lord's work. (4) Plan definitely for soul-winning in the Sunday-school.

OUR COLLEGES AND SCHOOLS.

By G. E. Lineberry, Educational Secretary, Raleigh, N. C.



WAKE FOREST COLLEGE.—From the small beginning of 1834, when Wake Forest College was founded by the Baptist State Convention, it has come to be recognized as one of the important colleges of the country. It has seven buildings used exclusively for college purposes standing in a lovely campus of twenty-five acres. Its courses of instruction are offered in sixteen different departments, which include along with the usual college subjects of Education, Law, the Bible, and Medicine (the first two years of the medical course). The Faculty includes nineteen professors, two associate professors, eight instructors, and eight assistants, aggregating thirty-seven men. The number of students enrolled last session was four hundred and five, of

whom seventy-three were ministers. The reputation of the College is steadily advancing. The courses and the standard of the School of Medicine have received the endorsement of the highest authority in the country. The School of Law is recognized as the most important in North Carolina. The institution is conducted as one of the agencies for the spread of the Kingdom of Christ among men.

The resources of the College have been distinctly enlarged during the past year by collections upon the new Endowment Fund. That fund now amounts to nearly \$118,000. The limit for further collections upon this \$150,000 fund is December 21, 1911. The enlarging opportunity of the College for service makes imperative a corresponding increase of income. A larger student body means more teachers and more equipment.—W. L. Poteat.

Meredith College.—In 1899 Meredith College opened its doors for students. The aim of the founders to make it an institution of equal grade to Wake Forest College has been accomplished. Among the colleges for women in the South it has no superior and few equals. In music, art, voice, and expression it has attained a correspondingly high standard. The past year 403 students were enrolled.

No feature of our denominational work is destined to do more for the evangelization of the world and the propagation of our faith. While this College has been opened only twelve years, quite a number of its students are on foreign fields, and at home they are the leaders in our various forms of Christian work. This is shown by the fact that about forty of the mission workers gathered at Wilmington last spring in their Annual Meeting were Meredith girls.

In buildings and equipment the school has over \$300,000 invested and about \$27,000 in endowment. At the last State Convention a campaign was started to raise \$150,000 endowment. The General Education Board of New York offers to give \$50,000 of this if we raise \$100,000. About \$35,000 of this has been arranged for. High-grade Northern institutions with a million or more endowment charge from \$150 to \$200 literary tuition and carry students only one year higher than Meredith, which charges only \$60. We are trying to meet the proposition of the Educational Board and collect the entire amount by the close of 1913. Let all the churches unite in this great movement and place this

institution on a financial basis that will enlarge its opportunities for success in the future.

Chowan College, at Murfreesboro, is one of the oldest institutions in the State and under the progressive management of Dr. J. D. Bruner, it is doing a fine work for that section of the State. It is owned and controlled by the Chowan and West Chowan Associations, and liberally supported by these. It has \$50,000 invested, and last year witnessed a splendid increase in its patronage and also a strengthening of its course of study.

Our Secondary Schools.—The thirteen academies owned and controlled by our denomination, correlated in our system, have over \$250,000 invested. This does not include South Fork Institute, which is owned by the denomination, but never joined our organized work. They enrolled last year about 2,500 students. About half of these were boarders.

Full reports are not available, but from what we have, we think about 300 were converted last year and a good number are studying for the ministry. One school reports twenty-five, and six who expect to be missionaries.

Most of these schools are getting out of debt and are well equipped for work. A few are yet burdened with debt. Our people should quickly relieve them.

Most of them adopted this year a uniform course of study which is easily one of the best in the State, and prepares thoroughly for entrance in our colleges.

These schools are doing a great work not only for our denomination, but the State as well, and every Association in the State should join in this work. Do not needlessly multiply schools, but pick out the one best located and join in the work.

These not only become feeders for our colleges, but train a large number who never go to college, but become good Christian workers in their respective communities.

Our Sunday-schools and all forms of mission work must largely depend upon these for leaders for sometime.



WILLIAM LOUIS POTEAT, LL. D., WAKE FOREST, N. C.
PRESIDENT OF WAKE FOREST COLLEGE SINCE 1905.



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BIBLICAL RECORDER.

[**Note.**—By example of the State Convention a report on the "Biblical Recorder" takes the place of that on "Periodicals," the other denominational papers being considered in connection with their respective interests, as Orphanage, Sunday Schools, Home, and Foreign Missions.]

EXTRACTS FROM THE CONVENTION REPORT ADOPTED
AT HENDERSONVILLE.

OUR committee congratulates the Convention upon the fact that the Biblical Recorder is set apart for separate consideration. As organ of the Convention, it has a peculiar and distinct work, not to be performed by any other publication; and this separate consideration should serve to make more emphatic the Convention's conception of the Recorder's peculiar work and mission.

As a newspaper, the Recorder has the ordinary functions of a religious journal to perform—that of furnishing our Baptist people with edifying reading matter and news of the coming Kingdom. It is performing this function admirably. Its readers cannot but grow in grace. The homes into which it comes cannot but be better for its coming.

But it is not simply as a religious newspaper that your committee would present the Recorder to this Convention. We wish to point out the features of its work and mission as organ. The Recorder has for nearly four-score years been the organ of this Convention's work. That is to say, it is the connectional agency by means of which the full force of our denomination is brought to the support of our enterprises. This is indispensable to our denominational welfare.

Again, the Recorder as organ is the voice of defense for our institutions. If attacked, or if untoward policies are threatened by others, by means of the Biblical Recorder our people are called to arms, and their will is declared. Without such a protective agency, we do not believe that our institutions would be safe.

It is likewise the voice of our moral and social ideals.

And, finally, the Recorder as organ voices those principles and doctrines which have identified our people as a peculiar people. Without such a means of common utterance, ob-

viously our denominational integrity could not be maintained a decade.

The Biblical Recorder, then, is our great source of unity and intelligence, our voice of defense and of progress. In all its history—rich with the record of faithful service—it has never been more effectual, more prosperous, more faithful or more worthy than it now is.

The circulation of the Recorder is growing. But there are many homes into which it should be put. We urge our pastors to make a point of discovering such homes and of endeavoring to put the Recorder into them.

WOMAN'S WORK.

By Miss Fannie E. S. Heck, President, Raleigh, N. C.



DEPARTMENTS.—Develop your women, young women, children, and older boys, in the four organizations: Woman's Missionary Society, Young Woman's Auxiliary, Sunbeams, and Royal Ambassadors. Constitution and other organization literature for each on application.

Weeks of Prayer.—January: Foreign Missions and Christmas Offerings. March: Home Missions and Thank-Offerings. Programs for these seasons on application.

Personal Service.—Every Society a center of power and usefulness in its own community. Manual and other leaflets should be in every leader's hands.

Money Aims: For the South.—All departments of the Woman's Missionary Union Auxiliary to the Southern Baptist Convention have set the following figures as their goal of gifts to missions during this Convention year:

Foreign Missions, \$142,500; Home Missions, \$95,000; Bible Fund (Sunday School Board), \$1,500; Margaret Home, \$1,200; Training School—Current Expenses, \$3,000; Enlargement, \$7,000. Total, \$250,200.

Of this grand total, the Y. W. A. is to raise \$22,500; the Sunbeams, \$17,500; and the Royal Ambassadors, \$1,250.

Money Aims: For the State.—The Woman's Missionary Union of North Carolina is to raise during the year closing with February, 1912, a total of \$35,000 for distribution, as follows:

Foreign Missions, \$15,000; Home Missions, \$10,000; State

Missions, \$8,000; Training School (support), \$260; Training School (enlargement), \$740; Margaret Home, \$110; Sunday School Board, \$290; Expense Fund, \$600.

Of this grand total, the W. M. S. is to raise \$26,400; the Y. W. A., \$4,200; the Sunbeams, \$4,000; and the Royal Ambassadors, \$400.

Standard of Excellence.—(a) At least one meeting a month with a devotional exercise and a definite missionary program.

(b) An increase in membership during the year of at least 25 per cent of the present number enrolled.

(c) An increase in gifts of not less than 16 per cent of the preceding year's contribution.

(d) Regular reports to State officers each quarter of the year.

(e) One of the denominational magazines or a Calendar of Prayer, subscribed for in each home represented in the missionary organizations.

(f) Observance of the special seasons of prayer for State, Home, and Foreign Missions.

(g) At least one Mission Study Class.

(h) An average attendance at regular meetings of a number equal to two-thirds of the membership.

This Standard of Excellence, as suggested by the General Union, has been adopted for North Carolina.

Societies attaining any four points will be counted in Class C; those reaching six in Class B; those reaching seven in Class A; while those reaching all eight will be placed in list of honor.

THE BAPTIST YOUNG PEOPLE'S UNION.

By J. Henry Highsmith, President, Wake Forest, N. C.



THE BAPTIST Young People's Union in North Carolina is a comparatively new organization. Individual churches have maintained Unions for years, but not until June, 1910, was there any attempt to organize the various Unions throughout the State. At that time a Convention was held in Durham, the object being to unite the Young People's Union of all the churches, and establish a definite relationship between this organization and the Baptist State Convention.

The Convention in Durham was so successful, due mainly to the efforts of Rev. W. C. Barrett, pastor of the Second Baptist Church, that the Executive Committee decided to hold a second Convention in Statesville, N. C., in April, 1911. This Convention was most successful, from every standpoint. The speeches were good, the attendance was large, and there were representatives from about seventy-five Unions, or from churches interested in the Convention. Bro. C. E. Maddry, pastor of the Statesville Church, left nothing undone that would contribute to the effectiveness of the Convention.

The officers of the Convention for the ensuing year are as follows: President, J. Henry Highsmith, Wake Forest; Vice-Presidents, O. J. Howard of Greensboro; B. P. Gentry of Dunn, E. B. Sams of Asheville; Secretary, Miss Eleanor Whitaker of Durham; Treasurer, L. P. Wilson of Durham; Auditor, E. R. Carroll of Raleigh. The Executive Committee is composed of W. C. Barrett, Hight C. Moore, C. E. Maddry, W. R. Cullom, B. W. Spilman, and J. Henry Highsmith.

The next Convention will be held at Dunn, N. C., June 11-13, 1912.

It is not necessary to attempt to justify the existence of the individual B. Y. P. U., or of the B. Y. P. U. Convention. The Young People's Union is an agency of the Church in the performance of its teaching function. The aim of the Union is the training of church members that they may become efficient servants of the church, and therefore of Christ. An efficient church member is one who can carry his own weight, be no hindrance to his fellows, and make a positive contribution to the welfare of the church and its members. Efficiency comes through training, such as the Young People's Union is eminently fitted to give. There ought to be such a training agency in every Baptist Church in North Carolina.

The ideal B. Y. P. U. must have at least four characteristics:

(1) It must be religious. The ideal is Christ, for devotion to the person of Jesus Christ is the dynamic of religion, especially for young people.

(2) It must be, first of all, a Young People's Union. This organization was not meant to minister to the old people. It is the West Point of the church; it is the Annapolis of the Lord's navy.

(3) There must be a standard, and this is furnished by the B. Y. P. U. pledge. This definite task on the part of the organization is necessary.

(4) There must always be held before the young people the highest possible ideal, and the motto must be: "Ever Higher."

LAYMEN'S MOVEMENT.

By F. P. Hobgood, Chairman Convention Committee,
Oxford, N. C.

THERE are some gross misconceptions of the character and purposes and plans of the Laymen's Movement.

What it is Not.—While called Laymen's Movement, it must not be supposed that it is independent of the ministers of the Gospel. It is, on the contrary, dependent on them for whatever it may hope to accomplish. All the meetings held in this, the Flat River, Association have been called by the pastors, the speakers invited by them; they presided and introduced the speakers and appointed the Missionary Committees on whom, after all, success in any church depends.

It is not a new society nor a separate organization.

It does not collect money nor does it send out paid agents. The canvass in this Association has not cost the denomination a dollar.

Nor does it send out missionaries. It operates through the regular channels of the respective denominations.

What it Is.—It is educational. It seeks to acquaint our people with the needs of the non-Christian world; with the past success of foreign missionary effort; with the glorious opportunities for greater success offered by present conditions in pagan lands; with efforts now making by churches of all names.

It is inspirational. With increase of knowledge will come inspiration. If the Christian world can be inspired to do its full duty, this work we have taken in hand will surely be accomplished.

Its General Origin.—It had its general origin in the widespread revival of religion for a long time looked for by our leaders who could discern the times. This revival is mani-

festing itself in the desire to have others share with us in the blessings of our religion; that goes beyond our kin, our neighbors, and embraces in its sympathies peoples of all lands who are without the Gospel.

Its Immediate Origin.—Its immediate origin is traced to a meeting in the Fifth Avenue Presbyterian Church of New York, called to celebrate the Centennial of the Haystack Prayer-Meeting now become famous. Five students of Williams College, Massachusetts, used to meet in a secluded place on the campus of this college to consider the needs of the non-Christian world. One afternoon in 1806 a shower of rain drove them for shelter under the side of a hay stack and there they adopted this noted resolution

“Resolved, That we can evangelize the world in this generation, if we will.”

This was the beginning of the foreign missionary work among the Congregationalists of America, who were in this country leaders in this movement.

This meeting in 1906, in the Fifth Avenue Presbyterian Church, called to celebrate the one hundredth anniversary of the Haystack Prayer-Meeting, under the guidance of the Divine Spirit, changed the resolution adopted by the students and made it read

“Resolved, That we can evangelize the world in this generation, and we will.”

Its Plans.—These men of comprehensive views formed large plans for carrying this resolution into effect. These were to enlist the sympathy and co-operation of every man, woman and child in the churches of the Christian world.

Campaign of Education.—To do this in the United States a series of interdenominational State Conventions was arranged. Men eminent as religious teachers at home and abroad were secured as speakers. One of these conventions, as is well-known, was held at Greensboro two years ago and was attended by about fifteen hundred men in all the walks of life—preachers, teachers, lawyers, doctors, business men, mechanics, farmers.

This convention adjourned one afternoon that all the denominations might meet in their own houses of worship and plan the campaign in their respective churches. The Baptists in attendance held such a meeting in the First Baptist

Church and decided to put the movement into effect in our churches.

Our Plan in Flat River Association.—In pursuance of this decision three members of the Oxford Church offered their services for addresses on missionary topics to the churches of the Flat River Association and visited twenty-three of them. Two brethren from the western part of the Association have visited a few churches. The plan is very simple. We go only to churches whose pastors invite us and arrange the meetings. We make the addresses, sometimes two in the morning, sometimes one in the morning and one after dinner served on the ground. At the conclusion of the addresses, some active brother selected beforehand moves the adoption of these resolutions: (1) That this church heartily sympathizes with the Laymen's Missionary Movement. (2) That we will increase our pledges to State, Home, and Foreign Missions by per cent. (3) That we will appoint a missionary committee (the number to be determined by the membership) whose duty it shall be to try to secure a contribution from every member of the church.

Conclusion.—There is a great opportunity before us, if only we arise and do our duty.

THE MONEY MARK FOR THE YEAR.

THE FOLLOWING were the amounts expected from the Baptists of North Carolina for the regular objects of the Convention for the year ending November 30, 1911:

State Missions	\$50,000
Foreign Missions	50,000
Home Missions.....	26,000
Orphanage (approximated)	50,000
Ministerial Education	6,000
Ministerial Relief	5,000
Sunday Schools	2,000
Total	<u>\$189,000</u>

In addition to these regular objects we should have paid in cash to the endowments of—

Wake Forest	\$25,000
Meredith	25,000
Secondary Schools (equipment)	15,000
Seminary Endowment	25,000

Grand total for all objects.....\$279,000

The Baptists of the South are undertaking to raise this year (closing April 30, 1912):

For Foreign Missions	\$600,000
For Home Missions	400,000


Total\$1,000,000

At the World's Alliance in Philadelphia the Joint Committee, composed of committees from the Southern and Northern Conventions of America, and the British Baptist Union, recommended the raising of \$125,000 for the European Baptist University, or Seminary. The Baptists of America have been asked to raise \$100,000 of this amount. The South will probably be asked for \$40,000, and North Carolina's part will be at least \$4,000.

These figures show something of the increasing financial ability of the Baptists, though they do not represent a tithe of what we could do, if all our people were enlisted and if all were coming up somewhat to the measure of their duty.

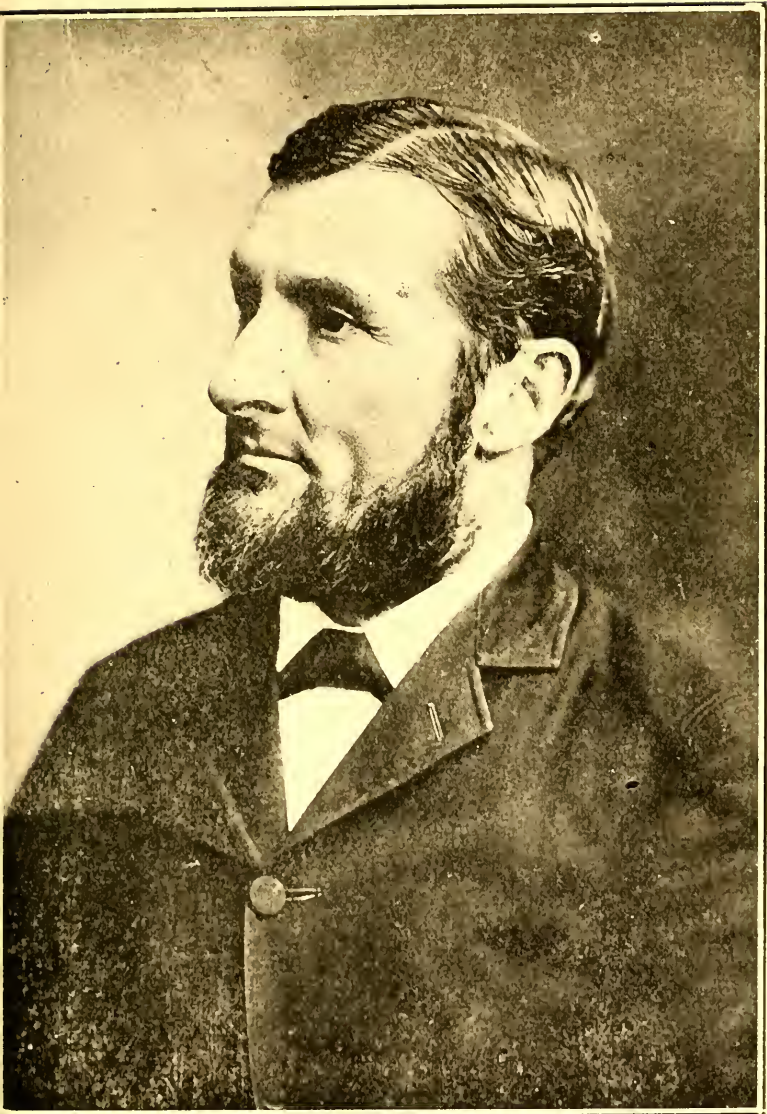
FINANCIAL PLAN.

By Livingston Johnson.

 HE BEST financial plan ever devised is found in 1 Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." This plan provides for a weekly contribution from every member, according to his ability. In order to make this Scriptural plan practical and operative, the following suggestions are submitted:

(1) The appointment of a Mission Committee, or Committees, in every church, whose duty it shall be—

(a) To solicit a pledge for every object of the Convention from every member of the church, the same to be laid by weekly, and paid weekly, semi-monthly, or monthly, according to circumstances.



RICHARD TILMAN VANN, D. D., RALEIGH, N. C.
PRESIDENT OF MEREDITH COLLEGE SINCE 1900.

(b) To see that these pledges are paid so far as possible, when due.

(c) To distribute tracts and other literature. Tracts can be had by writing for same to Livingston Johnson, Corresponding Secretary, Raleigh, N. C.

(2) The use of collection envelopes. Churches, which have preaching every Sunday, will find the Duplex envelope best. These can be secured at small cost from the Duplex Envelope Company, Richmond, Va.

This plan is, of course, flexible, and it may be necessary to change to suit local conditions. Some churches may find it better to use the budget plan; that is, to take the pledges for all the objects in a lump, and assign, to a judicious committee, the distribution of the funds, giving to each object its proportionate part. Other churches may succeed better by having a committee for each object. These points must be decided by the church in conference. The point here urged, is that some method be adopted by which a much larger percentage of our membership shall be reached and enlisted.

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Next session: Berlin, Germany, 1916.

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Committee on Program for 1912: B. W. Spilman, T. P. Bell, J. L. White, J. R. Sampey, W. W. Hamilton.

IMPORTANT STANDING COMMITTEES OF SOUTHERN BAPTIST CONVENTION.

Order of Business for the Convention of 1912: E. C. Dargan, Georgia; R. J. Willingham, Virginia; B. D. Gray, Georgia; J. M. Frost, Tennessee; E. Y. Mullins, Kentucky; S. P. Brooks, Texas.

On Conference With the Northern Baptist Convention: Joshua Levering, Maryland; A. J. Barton, Texas; E. Y. Mullins, Kentucky; Lansing Burrows, Georgia; F. F. Gibson, Arkansas; Hight C. Moore, North Carolina; H. F.

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On the Judson Celebration, 1912: **H. A. Porter**, Kentucky; **Lansing Burrows**, Georgia; **Carter H. Jones**, Oklahoma; **George B. Taylor**, Virginia; **W. H. Smith**, Virginia.

To Report to Baptist World Alliance: **E. Y. Mullins**, Kentucky; **F. M. McConnell**, Texas; **J. N. Prestridge**, Kentucky; **Geo. W. McDaniel**, Virginia; **C. W. Daniel**, Georgia.

On "World Conference of Faith and Order": **E. C. Dargan**, Georgia; **Joshua Levering**, Maryland; **George W. Truett**, Texas; **J. R. Sampey**, Kentucky; **J. P. Greene**, Missouri; **E. E. Folk**, Tennessee; **C. E. Burts**, South Carolina.

To take into consideration the matter of providing a plan by which the pastors of Baptist Churches may have better material equipment for their work: **B. W. Spilman**, North Carolina; **W. J. McGlothlin**, Kentucky; **R. M. Inlow**, Tennessee; **Z. T. Cody**, South Carolina; **T. P. Bell**, Georgia.

Permanent Lesson Committee to serve in connection with the Corresponding Secretary and Editorial Secretary of our Sunday School Board, and the Southern Baptist Representative on the International Lesson Committee: **E. C. Dargan**, Georgia; **B. H. DeMent**, Kentucky; **J. P. Greene**, Missouri; **O. C. S. Wallace**, Maryland; **B. W. Spilman**, North Carolina.

STATE APPORTIONMENTS FOR HOME AND FOREIGN MISSIONS.

The Committee on Apportionment recommended that the States pay during the current Convention year for Home and Foreign Missions not less than the following sums:

State.	Home.	Foreign.
Alabama	\$ 25,000	\$ 36,000
Arkansas	15,000	16,500
District of Columbia.....	3,500	5,000
Florida	8,000	8,000
Georgia	54,000	86,000
Illinois	3,500	500
Kentucky	32,000	45,000
Louisiana	10,000	10,000
Maryland	9,000	17,000
Mississippi	31,000	38,000
Missouri	15,000	27,500

State	Home.	Foreign.
New Mexico	\$ 1,000	\$ 250
North Carolina	26,000	50,000
Oklahoma	5,000	5,000
South Carolina	31,000	52,000
Tennessee	20,000	30,000
Texas	71,000	85,500
Virginia	36,000	82,000
Miscellaneous	4,000	5,750
Total	\$400,000	\$600,000

In view of the heavy debt of the Foreign Mission Board, it was recommended that our churches be requested to send forward gifts for this work as early as possible.

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(The following data was prepared October, 1911.)

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Next session: Dunn, June 11-13, 1912.

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Liberty-Ducktown—

Little River—

Mecklenburg-Cabarrus—Mrs. J. D. Withers, Charlotte.

Mitchell—Mrs. Lucretia Young, Ledger.

Montgomery—Mrs. L. M. Russell, Troy.

Mount Zion—Mrs. C. L. Haywood, Durham.

Neuse-Atlantic—Mrs. H. L. Grant, Goldsboro; Mrs. Frank
Clarke, Swansboro.

New Found—Mrs. J. M. Frisbee, Leicester, R. F. D. 2.

Pee Dee—Mrs. T. B. Henry, Wadesboro.

Piedmont—Miss Mollie Patterson, Greensboro.

Pilot Mountain—Mrs. Harvey Crist, Winston-Salem.

Raleigh—Mrs. E. L. Middleton, Raleigh.

Robeson—Mrs. R. D. Caldwell, Lumberton.

Sandy Creek—Mrs. R. B. Lineberry, Manndale.

Sandy Run—Mrs. A. H. McDaniel, Forest City.

South Fork—Mrs. Beeler Moore, Gastonia.

South River—Mrs. S. A. Howard, Salemburg.

South Yadkin—Miss Pattie Tatam, Cooleemee.

Stanly—

Stone Mountain—

Stony Fork—

Surry—

Tar River—Mrs. L. W. Bagley, Littleton.

Tennessee River—

Three Forks—

Transylvania—Mrs. W. H. Duckworth, Brevard.

Roanoke—Mrs. Justice Everitt, Greenville.

Tuckasegee—Mrs. W. E. Gillard, Sylva.

Union—Mrs. F. B. Ashcraft, Monroe.

West Chowan—Mrs. Clifton G. Parker, Woodland, R. F.
D. 1.

Western North Carolina—

Wilmington—Mrs. George E. Leftwich, Wilmington.

Yadkin—

Yancey—

PASTORS.

(Revised from Annual of Southern Baptist Convention.)

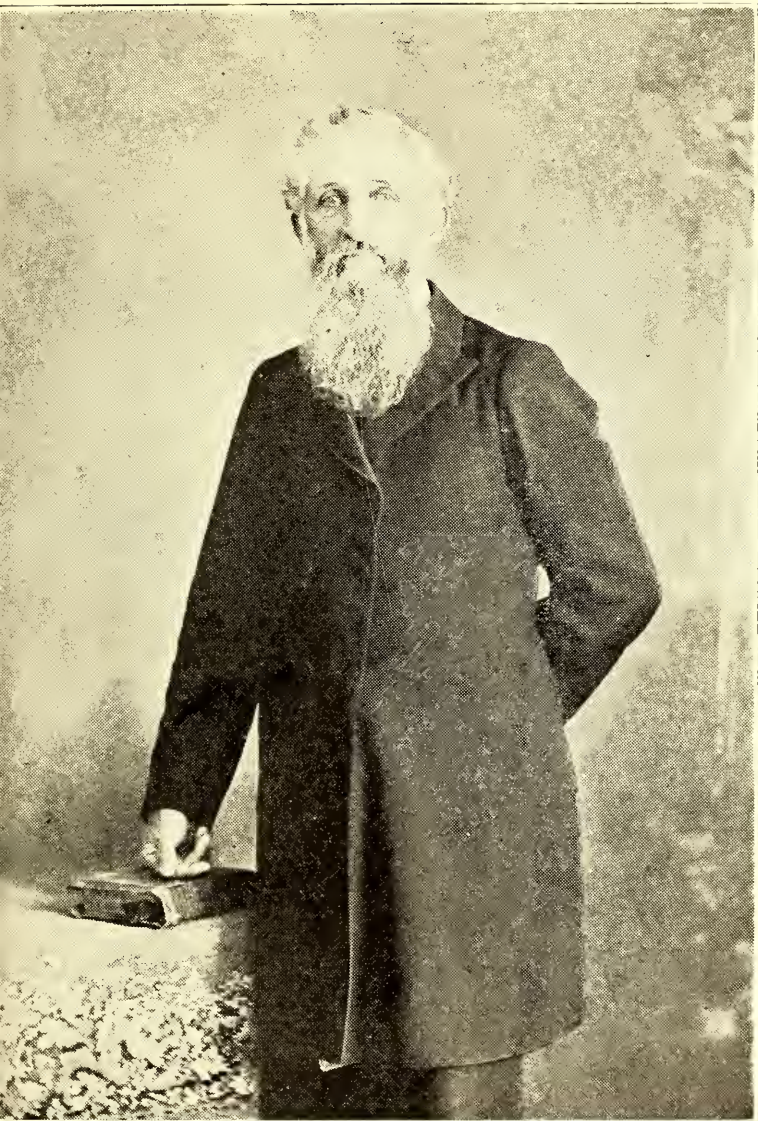
A.

Abernathy, G. P., Maiden
 Adams, M. A., Winterville
 Alderman, J. M., Delway
 Alexander, W. P., Cashiers
 Allison, E., Brevard
 Andrews, E. C., Plymouth
 Arledge, J. B., Saluda
 Arnett, D. W., Haw River
 Arnett, J. M., Durham
 Arrington, C. C., Brim
 Arrington, T. F., Waynesville
 Atkins, R. E., Morrisville
 Atkinson, J. W., Neuse
 Austin, C. B., Mars Hill
 Austin, D. M., Charlotte
 Austin, J. A., Hamlet
 Avery, W. B., New Bern

B.

Bain, G. A., Dunn
 Baker, T. J., Parkton
 Ballard, J. M., Iron Station
 Ballard, W. S., Rowland
 Bangle, L. A., Cherryville
 Bangle, P. W., Lincolnton
 Barker, M. H., Murphy
 Barker, W. F., Grassy Creek
 Barnes, K., Orrum
 Barnes, S. B., Ahoskie
 Barnes, S. D., Boomer
 Barrett, W. C., Gastonia
 Bass, R. W., Keener
 Beach, J. J., Gastonia
 Beach, W. R., Cary

Beamer, W. H., Mount Airy
 Beaver, C. E., Maiden
 Beck, A. L., Balsam
 Beeker, S. J., Leaksville
 Benfield, J. G., Lenoir
 Bennett, Jas., Pilot Mountain
 Bennett, J. L., Wingate
 Bennett, J. M., Sylva
 Bennett, S. W., Lincolnton
 Biggs, W. O., Elm City
 Binkley, J. N., Hamptonville
 Bivens, J. A., Monroe
 Black, C. J., Big Lick
 Blackburn, David, Rugby
 Blalock, J. G., Weldon
 Blanchard, C. W., Wilson
 Blankenship, Jas., Ivy Gap
 Blanton, J. C., Kings Mountain
 Blevins, C., New Life
 Bobbitt, Walter N., Littleton
 Bomar, E. E., D.D., Charlotte
 Boone, J. R., Estatoe
 Boren, W. C., Galloway
 Bostick, W. M., Biscoe
 Bowen, J. D., Canton
 Bowers, Ezra, Littleton
 Bradley, W. L., Etna
 Bradley, W. T., Stocksville
 Bridges, B. M., Mooresboro
 Bridges, D. P., Fairmont
 Briggs, J. W., Fairview
 Brinkley, J. N., Harmony
 Brinson, W. L., Richards



CHARLES WESLEY SCARBOROUGH,
WOODLAND, N. C.
MINISTER OF THE GOSPEL SINCE 1876.

Bristow, S. F., Elizabeth City
 Britt, P. T., Lumberton
 Britt, W. L., Enfield
 Brooks, E. M., Norwood
 Brookshire, J. L., Flat Rock
 Brown, H. A., D.D., Winston-Salem
 Brown, J. M., Warne
 Brown, T. L., Gatesville
 Brown, W. V., Cycle
 Bryant, H. G., Polkton
 Bryant, J. W., Jonesville
 Bryson, A. C., Balsam
 Bryson, J. A., Funston
 Bullock, C. P., Clarendon
 Bumgardner, G. Z., Taylorsville
 Bumgardner, W. J., Taylorsville
 Burchfield, D. F., Tuskegee
 Burkett, R. M., Theta
 Burrill, J. C., Hayesville
 Butler, A. A., Hertford
 Bunn, D. T., Spring Hope
 Burchett, J. W., Knottville
 Byrd, R. L., Howellsville
 Byrum, J. T., Ramseur

C.

Cade, Baylus, Shelby
 Cain, W. R., Chadbourn
 Caldwell, C. A., Henry
 Caldwell, M. R. N., Canton
 Cale, Dancy, Potecasi
 Cale, J. F. Roxobel
 Cale, W. F., Windsor
 Calhoun, T. J., Medlin
 Campbell, J. A., Buie's Creek
 Campbell, W. P., Burlington
 Cannon, W. M., Elk Park
 Carlton, J. T., Elkin
 Carlton, W. F., Wilkesboro
 Carrick, J. L., Linwood

Carrick, Thos., High Point
 Carroll, R. D., Newton
 Carson, J. T., Willets
 Carter, E. T., New Bern
 Carter, Henry, Garland
 Carter, I. M., Grassy Creek
 Cashwell, C. S., Statesville
 Cashwell, R. N., Lumberton
 Caudle, T. A., Cana
 Caudle, A. I., Snow Hill
 Cawthon, K. W., Hendersonville
 Chaffin, A. C., Seagate
 Chaplin, Spencer, Elizabeth City
 Cheek, C. W., Hays
 Church, G. H., Morven
 Church, W. N., Summit
 Clark, R. E., Apex
 Clemmons, A. W., Supply
 Cobb, J. W., Lumber Bridge
 Cole, C. D., Hendersonville
 Coleman, W. Q., Boardman
 Comer, W. T., Newcastle
 Connor, G. W., Bear Wallow
 Conrad, S. F., Charlotte
 Conway, W. W., Granite Falls
 Cook, R. L., Beta
 Cook, W. F., Wolf Mountain
 Cook, W. N., Sawmills
 Coppedge, G. W., Henderson
 Corbett, L. W., Troy
 Cornsilk, A., Robbinsville
 Corum, R. P., Boonville
 Cothran, Grant, Chuckle
 Craig, Braxton, Monroe
 Crater, A. A., Sunbury
 Crews, R. W., Germanton
 Crisp, E. D., Lenoir
 Crisp, J. F., Durham
 Crisp, T. J., Conetoe
 Cronister, H. B., Maiden

Croom, H. M., Old Fort
 Cross, R. D., Asheville
 Crudup, Josiah, Rockingham
 Crutchfield, T. S., Statesville
 Cullom, W. R., Wake Forest
 Current, J. M., Buck Shoals

D.

Davenport, J. E. M., Matthews
 Davis, A. C., Olive Branch
 Davis, D. C., Cove Creek
 Davis, M. P., East Durham
 Davis, Q. C., Windsor
 Davis, T. B., Morehead City
 Davis, W. R., Advance
 Deloatch, B. F., Clinton
 Dietz, T. F., Bryson City
 Dixon, L. R., Mt. Vernon Springs
 Dobson, J. H., Atkinson
 Dowell, C. L., Ahoskie
 Dowell, G. J., Williamston
 Drake, T. A., Hendersonville
 Duke, G. M., Mapleville
 Dunagan, W. E., Fayetteville
 Dunaway, J. M., Lumber Bridge
 Duncan, J. M., Clinton
 Durham, C. H., Lumberton

E.

Early, B. G., Beulahville
 Eatman, T. J., Pump
 Edwards, C. E., Polloksville
 Edwards, D. D., Cary
 Edwards, J. R., Sanford
 Eller, J. F., Vilas
 Eller, W. H., Greensboro
 Ellington, B. P., Smithfield
 Elliott, Josiah, Hertford
 Ellis, J. A., Wake Forest
 Ervin, C. M., Hickory

Estridge, W. F., Waxhaw
 Eudy, G. L., Big Lick

F.

Farmer, J. S., Raleigh
 Farthing, C. S., Sugar Grove
 Farthing, J. H., Sweetwater
 Ferebee, J. B., Elizabeth City
 Ferguson, B. V., Reidsville
 Fiddler, F. L., High Point
 Fields, C. F., Elkin
 Fleming, J. M., Lumberton
 Fontaine, P. H., Woodsdale
 Foster, J. H., D.D., Wilmington
 Fox, J. K., Granite Falls
 Fox, E. Lee, Stedman
 Freeman, A. J., Blandenboro
 Freeman, F. M., Bostic
 Freeman, H. R., Pump
 Freeman, T. N., Swain
 Fulbright, J. O., Lenoir

G.

Gardner, F. M., Southern Pines
 Garner, R. W., Hunting Creek
 Gay, R. L., Aulander
 Gibbs, J. M., Cotton.
 Gillespie, Jas. C., Charlotte
 Glenn, J. T., Hemlock
 Glidewell, C. W., Mayodan
 Gold, W. M., Ellenboro
 Goode, J. M., Mooresboro
 Goode, W. E., Marshall
 Gragg, E. M., Vilas
 Graham, J. G., Kings Mountain
 Graham, T. J., Marshall
 Grant, J. H., Duvall
 Greene, David A., Whaley
 Greene, S. H., Brasstown

Greene, L. H., Bakersville
 Greene, S. M., Clarissa
 Grindstaff, Isaac, Bakersville
 Gullledge, J. G., Monroe
 Gwaltney, J. P., Hiddenite
 Gwaltney, L. P., Hiddenite

H.

Hackney, J. A., Durham
 Hagaman, J. P., Valmead
 Hagler, R. M., Charlotte
 Haight, W. R., Elizabeth City
 Haire, P. H., Fleetwood
 Hall, A. J., Bryson City
 Hall, J. J., D.D., Fayetteville
 Hall, J. W., Burnsville
 Hall, S. W., East Bend
 Hall, Wm., Cataloochee
 Hall, W. G., Wilmington
 Hampton, N. S., Bamboo
 Hamrick, B. M., Rutherfordton
 Hamrick, G. P., Asheville
 Hamrick, J. M., Forest City
 Handy, E., Radical
 Harmon, G. W., Ore Hill
 Harrell, A. B., Rocky Mount
 Harrell, E. J., Warsaw
 Harrill, G. P., Franklinton
 Harrill, H. D., Forest City
 Harrill, I. D., Shelby
 Harrill, Z. D., Ellenboro
 Harrellson, T. H., Tabor
 Harris, B. B., Dysartville
 Harris, D. P., Winton
 Harris, E. R., Mars Hill
 Harris, J. M., Lenoir
 Harris, J. S., Big Lick
 Harris, T. C., Henrietta
 Harrison, Edmond, Greensboro
 Harte, J. D., Hickory
 Hartsell, Jas. W., Cameron

Hawkins, R. N., Shelby
 Hayes, T. M., Nathan's Creek
 Haymore, C. C., Mount Airy
 Haynes, J. H., State Road
 Haynes, J. M., Clyde
 Haynes, W. L., Rutherfordton
 Hedgepeth, I. P., Lumberton
 Hedgepeth, R. A., Barnesville
 Helms, D. F., Charlotte
 Henderson, G. W., Pontop
 Herring, R. H., Rutherfordton
 Hester, C. R., Saint Pauls
 Hewitt, D. L., Shallotte
 Hilburn, R. M., Bladenboro
 Hilliard, J. M., Raleigh
 Hilliard, S. C., Wake Forest
 Hines, H. B., Cove City
 Hipps, R. H., Spring Creek
 Hocutt, John C., Chapel Hill
 Hocutt, J. D., Ashton
 Hocutt, J. E., Nashville
 Hoffman, R. E., Washington
 Hogan, K. W., Wise
 Hogan, N. R., Brasstown
 Hogue, G. F., Boonville
 Hogue, H. J., Wesser
 Holland, J. C., Hendersonville
 Holleman, J. M., Apex
 Holler, I., Olin
 Holmes, G. W., Epson
 Holtzelaw, T. C., Etowah
 Honeycutt, R., Clinton
 Hood, T. J., Goldsboro
 Hooper, L. W., Tuckasiege
 Hopper, W. L., Whitehead
 Horn, J. G., Harmony
 Horner, K. C., Greensboro
 Horrell, R. W., Selma
 Hough, W. C., Cornelius

Howell, A. T., Murfreesboro
 Howell, J. D., Manteo
 Hoyle, J. A., Maiden
 Hudson, L. L., Wake Forest
 Huggins, W. M., Wilson
 Hughes, S. A., Valley
 Hull, W. F., Dysartville
 Hulten, H. H., D.D., Charlotte
 Humphrey, D. B., Raeford
 Humphrey, W. A., Fayetteville
 Hunt, D. J., Union Mills
 Hurst, W. T., Four Oaks
 Hutchinson, J. S., Neuse

I.

Ingram, H. M., Mt. Gilead
 Irvin, A. C., Shelby
 Ivery, G. C., Salisbury
 Ives, S. A., Pine Bluff

J.

Jackson, B. P., Mills Springs
 Jackson, J. B., Hamlet
 James, R. H., Monroe
 Jarvis, N. T., Roaring River
 Jenkins, J. L., Southport
 Jenkins, John T., Lexington
 Jervis, C. E., Asheville
 Johnson, D. L., Downingville
 Johnson, Geo. H., Kenly
 Johnson, J. B., Walnut Cove
 Johnson, W. N., Wake Forest
 Johnson, W. O., Saint Pauls
 Johnson, W. R., Cedar Creek
 Jones, F. H., Reidsville
 Jones, R. H., Roxboro
 Jones, W. J., Salemburg
 Jordan, Jno. R., Salisbury
 Joyce, J. A., Sandy Ridge
 Joyner, A. V., Tarboro
 Justice, A. I., Hendersonville

Justice, T. B., Red Springs
 Keaton, T. C., Winston-Salem

K.

Keller, O. A., Wallburg
 Kendrick, R. G., Greensboro
 Key, W. H., Gray
 King, F. D., Raleigh
 King, J. D., Wampler
 King, L. C., Lenoir
 King, T. H., Smithfield
 Kinsland, J. L., Franklin
 Kirk, J. L., Palmerville
 Kirk, J. T., Lewisville

L.

Laffoon, Wm. J., High Point
 Lanier, J. E., Louisville, Ky.
 Lanning, J., Denton
 Lanning, T. D., Leicester
 Lassiter, E. M., Cary
 Lawhon, W. H. H., Carthage
 Liles, F. A., Jacksonville
 Lineberry, R. B., Manndale
 Liner, J. R., Candler
 Linney, W. E., Hiddenite
 Loftin, I. N., Elizabeth City
 Long, Edward, Marion
 Long, James, Morganton
 Loudermilk, D. P., Marion
 Lowe, A. E., Bryson City
 Lowe, C. G., Rocky Mount
 Lumpkin, G. T., Winston-Salem
 Lyon, T. M., Traphill

M.

Maddry, C. E., Statesville
 Marion, T. G., Crutchfield
 Marley, H. C., Old Fort
 Marr, W. W., Biltmore
 Marsh, A., Marshville
 Marsh, R. H., D.D., Oxford

Marshall, J. J., Vaughan
 Marhsall, O. N., Henderson,
 R. F. D.

Martin, C. F., Murphy
 Martin, G. A., Thomasville
 Martin, J. L., Creedmoor
 Martin, W. N., Leicester
 Martin, O. J., Siloam
 May, G. W., Castalia
 May, S. S., Yadkinville
 McAfee, P. T., Sylva
 McCall, F. D., Pinnacle
 McClelland, A. A., Maxton
 McClure, W. B., Alexis
 McCurry, J. H., Asheville
 McDuffie, J. F., Chapel Hill
 McFall, W. T., Leicester
 McGee, J. F., Culberson
 McKinney, C. H., Bakersville
 McLeod, Duncan, Whittak-
 ers

McManaway, J. M., D. D.,
 Waynesville
 McMahan, W. F., Sunnyvale
 McMillan, J. A., Asheboro
 McNeill, M., Wilkesboro
 Melton, N. A., Henderson-
 ville
 Mercer, I. M., D.D., Rocky
 Mount
 Midgett, J. C., Murphy
 Miles, William, Elkspur
 Miller, Daniel, Ramsaytown
 Miller, D. L., Highlands
 Miller, H. M., Sherman
 Miller, I. C., Stony Fork
 Miller, Jno. R., High Point
 Milligan, C., Vineland
 Mills, G. T., Buie's Creek
 Mintz, J. A., Shallotte
 Mitchell, O. B., Pittsboro
 Mitchener, J. F., Franklin-
 ton

Mizell, J. C., Winnabow
 Moore, W. G., Byrdville
 Morgan, F. M., Flats
 Morgan, J. W., Henderson
 Morgan, S. J., Stocksville
 Morgan, S. L., Burlintgon
 Morris, S. P., Albemarle
 Morris, W. A., Henderson-
 ville
 Morton, S. F., Winston-Sal-
 em
 Morton, W. B., Louisburg
 Moss, T. J., Forest City
 Moss, W. V., Kings Mountain
 Mull, W. B., Connellys
 Springs
 Murray, L. B., State Road
 Myers, T. C., Martin
 Myers, W. A., Newcastle

N.

Naylor, M. W., Dunn
 Nelson, E. R., Kittrell
 Newton, B. F., Lawndale
 Newton, I. T., Blacksburg,
 S. C.
 Newton, J. B., Salemburg
 Nobles, J. W., Wendell
 Norman, M. A., Addie
 Norris, C. H., Holly Springs
 Norris, John, Sugar Grove

O.

O'Kelley, T. W., D. D., Ral-
 eigh
 Oldham, S. W., Troy
 Olive, E. R., Fayetteville
 Olive, W. S., Apex
 Oliver, P., King
 O'Neill, George G., Roanoke
 Rapids
 Orr, G. W., Millsaps
 Overby, D. W., Draper
 Owen, J. L., Glenville

P.

Pace, J. R., Charlotte
 Padgett, L. B., North Wilkes-
 boro
 Page, B. R., Fayetteville
 Page, J. M., Rose Hill
 Pardue, A. T., Roaring River
 Paul, E. A., Davis
 Payne, J. M., Blowing Rock
 Payseur, C. W., Blacksburg,
 S. C.
 Peck, L. T., Gneiss
 Pendergrass, J. R., Franklin
 Pernell, P. H., Spartanburg,
 S. C.
 Phillips, J. W., Bear Creek
 Phillips, N. B., Fairview
 Pickens, J. M., Marshall
 Pippin, A. A., Wakefield
 Pittman, Reuben, Ledger
 Platt, J. T., Ogden
 Plemmons, B. B., Trust
 Poe, W. D., Raleigh
 Ponder, R. D., Buckner
 Pool, D. W., Hiddenite
 Porter, A. H., Whiteville
 Posey, T. H., Columbus
 Poteet, John H., Como
 Powers, O. L., Scotland Neck
 Presslar, M. D. L., Monroe
 Prevatt, F. A., Lumberton
 Prevatt, John, Buies
 Pridgen, W. D., Fair Bluff
 Proffitt, M. S., Democrat
 Pruett, L. R., Charlotte
 Pruitt, Wm. M., Waynesville
 Purvis, S. L., Cerro Gordo
 Putnam, D. F., Spring Hope
 Putnam, J. W., Magnetic

Q.

Queen, A. C., Wolf Moun-
 tain
 Queen, Cicero, Casar

R.

Ragland, T. J., Cove City
 Ray, G. L., Pensacola
 Raymond, F. B., Cliffside
 Reaves, J., Roberdell
 Rector, J. A., Morganton
 Reddish, W. H., Wadesboro
 Redfearn, R. D., Lilesville
 Redmon, T. E., New Hope
 Reed, S. R., Montvale
 Reeves, G. M., Lamar
 Reid, G. W., Milton
 Reid, J. M., Jonas Ridge
 Rhodes, J. R., Saluda
 Rice, Jesse, Marshall
 Riddle, B. B., Pensacola
 Rivenbark, W. B., Teachey's
 Roberts, L. C., Marshall
 Robertson, W. P., Tuskegee
 Robinson, C. M., Gastonia
 Rock, Clifton M., Greenville
 Rogers, J. L., Farmville
 Rollins, G. W., Lincolnton
 Rose, J. W., Belhaven

S.

Salmon, W. J., Lillington
 Sams, J. F., Cane River
 Sandlin, R. C., Clinton
 Scarborough, C. W., Wood-
 land
 Scott, C. P., Murfreesboro
 Sentell, J. E., Etowah
 Sentell, R. A., Waynesville
 Setzer, A. W., Maiden
 Shaver, J. M., Taylorsville
 Shaw, F. W., Randleman
 Sheets, Henry, Lexington
 Shell, P. J., Shell
 Shepherd, N. H., Stantons-
 burg
 Sherwood, Arthur C., Zebu-
 lon

Shuler, A. C., New Bern
 Simmons, J. W., Mount Airy
 Simmons, S. F., Jonesville
 Sisk, W. W., Elizabeth City
 Sledge, J. W., Louisburg
 Sluder, W. M., Asheville
 Smith, Chas. C., Whiteville
 Smith, Jas. A., Wilmington
 Smith, J. W., Wilson's Mills
 Smith, W. R., L., D.D., Chapel Hill

Snider, E. C., Wingate
 Snider, J. W., Concord
 Snider, R. L., Cherokee
 Snow, J. A., LaGrange
 Solesbee, A. S., Haynesville
 Soots, Lovick, A., Ore Hill
 Sorrells, A. P., Nebo
 Sparks, Anderson, Ledger
 Sparks, W. H., Burnsville
 Spaulding, J. H., Henderson
 Speight, T. T., Windsor
 Speight, J. A., Sunbeam, Va.
 Sprinkle, A. J., Weaverville
 Stallings, J. N., D.D., Salisbury

Stallings, N. P., Bayboro
 Stamey, E. A., Altamont
 Stamps, M. C., Louisburg
 Stanberry, J. S., Almond
 Stanley, C., Chadbourn
 Stanley, G. W., Mollie
 Staton, M. M., Saluda
 Stephens, M. A., Evergreen
 Stephenson, R. S., Raleigh
 Stevens, Chas. E., Goldsboro
 Stewart, J. L., Clinton
 Stocks, A. G., Council Station
 Stone, E. W., Elizabeth City
 Stradley, J. A., Oxford
 Strickland, W. H., Greensboro

Styers, J. C., Clemmons
 Sullivan, J. A., Washington
 Summey, Jno. A., Wadesboro
 Suttle, Jno. W., Shelby
 Swaim, S. D., Lexington
 Swaim, V. M., Winston-Salem

Swain, E. L., Shallotte
 Swope, L. W., Louisburg

T.

Talbert, W. T., Kannapolis
 Taylor, T. J., Warrenton
 Teal, C. M., Forest City
 Tew, C. T., Caroleen
 Tew, J. O., Roseboro
 Tew, D. W., Clinton
 Thomas, C. A. G., Salisbury
 Thomas, I. W., Lenoir
 Thomas, J. C., Bandana
 Thompson, W. N., Lilesville
 Townsend, B., Siler City
 Triplett, O. W., West Durham

Trivett, G. W., Sugar Grove
 Tucker, Elihu, Grassy Creek
 Tunstall, G. T., Henderson
 Turner, E. W., Siloam
 Turner, J. Clyde, Greensboro
 Tyner, J. T., Whiteville

U.

Upchurch, C. A., Kinston
 Usry, E. G., Oxford
 Utley, C. H., Cooleemee

V.

Vernon, T. L., Hobgood
 Vinson, T. J., Gneiss
 Vipperman, D. E., Mt. Holly
 Vipperman, J. L., Spencer

W.

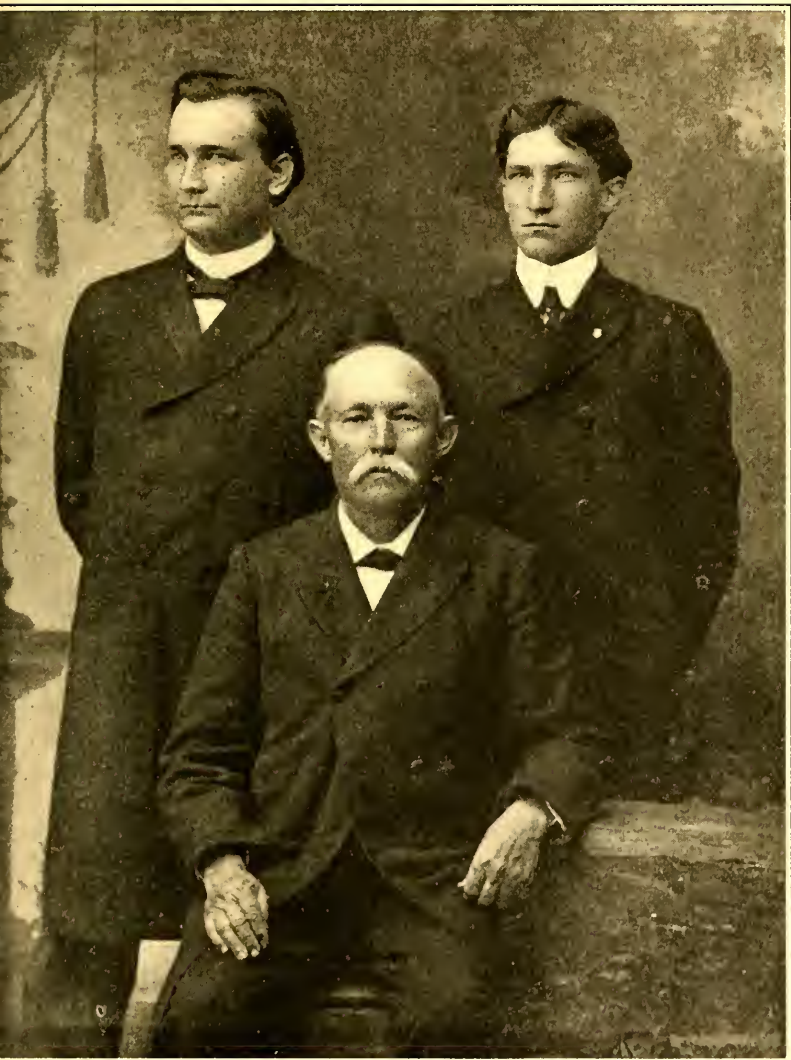
Waff, W. B., Conway
 Walker, M., Newcastle

Walker, R. P., Littleton
Waller, C. B., Asheville
Washburn, D. G., Shelby
Watkins, Geo. T., Goldsboro
Watson, S. N., Concord
Watson, T. D., Oconalufy
Weatherman, J. G., Jennings
Weatherspoon, J. B., Oxford
Wells, C. G., Lumberton
Wells, Edward C., Edenton
West, W. E., Spray
Weston, E. L., Saint Pauls
Wheeler, Z. W., Creedmoor
Whiteside, J. R., Uree
Whiteside, Z. T., Uree
Wilcox, A. G., Brinkleyville
Wilcox, B. F., McGuire

Wilhoit, G. O., Ansonville
Williams, A. J., Rusk
Williams, Jasper G., Spies
Williams, J. R., Laurinburg
Williams, O. P., Bryson City
Wilson, L. A., Zionville
Wilson, L. C., Sugar Grove
Wilson, Walter E., Mocks-
ville
Wilson, W. H., Greensboro
Wood, T. G., Maxton
Woodward, J. S., Needmore
Wooten, F. T., Chadbourn
Wyatt, W. J., Troutmans
Wynkoop, A. H., Albemarle

Y.

Yonce, D. A., Kyle



ELDER J. M. WHITE, APEX, N. C.,
AND HIS TWO SONS,
REV. JOHN E. WHITE, D. D., ATLANTA, GA.
HON. R. BRUCE WHITE, FRANKLINTON, N. C.

THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

(COMPILED BY LANSING BURROWS, D.D., MAY, 1911.)

ASSOCIATIONS.	Churches.	Total Membership.	Sunday Schools.	Sunday School Enrollment.	Value of Church Property.	Contributions.
1 Alexander.....	24	3,410	16	1,166	\$ 12,200	\$ 2,176.30
2 Alleghany.....	8	322	6	317	4,000	235.73
3 Anson Co.....	13	1,630	14	1,012	56,600	6,689.52
4 Ashe.....	32	1,831	20	1,232	10,915	1,286.08
5 Beulah.....	14	836	12	557	13,900	2,602.05
6 Bladen.....	21	1,915	15	901	16,750	3,360.12
7 Brier Creek.....	28	3,441	28	2,108	14,275	154.20
8 Brunswick.....	26	2,004	20	1,204	11,800	3,228.05
9 Brushy Mountain.....	23	2,358	16	1,698	19,850	7,479.65
10 Buncombe.....	33	4,179	35	4,599	104,050	19,461.80
11 Caldwell.....	35	3,311	35	2,393	25,700	5,355.86
12 Cape Fear—Columbus.....	38	4,537	32	2,451	41,000	10,376.39
13 Carolina.....	38	4,453	29	2,496	37,715	9,662.02
14 Catawba River.....	32	3,182	28	2,046	38,000	6,151.56
15 Central.....	30	4,726	33	3,747	115,400	19,997.37
16 Chowan.....	59	10,173	62	6,580	172,518	35,331.53
17 Cumberland.....	25	2,877	22	2,201	16,121	10,939.03
18 Eastern.....	37	3,973	34	3,742	40,540	16,831.50
19 Elkin.....	11	1,083	10	700	7,000
20 Flat River.....	38	5,285	56	2,878	50,450	16,242.53
21 French Broad.....	28	3,248	25	2,662	15,950	3,848.85
22 Green River.....	43	4,671	39	2,746	36,350	8,211.75
23 Haywood Co.....	23	2,124	16	1,374	34,000	3,811.55
24 Johnston Co.....	41	3,612	34	2,796	57,300	16,573.92
25 Kings Mountain.....	38	7,678	36	4,884	71,355	31,420.36
26 Liberty.....	20	2,733	21	2,281	17,800	9,394.11
27 Liberty—Ducktown.....	23	2,084	13	509	8,000	854.59
28 Little River.....	23	3,103	24	2,438	24,200	11,001.08
29 Macon Co.....	25	2,751	31	2,042	18,250	2,036.82
30 Mecklenburg—Cabarrus.....	27	4,275	23	4,381	139,600	35,260.39
31 Mitchell Co.....	34	3,361	19	1,683	23,250	4,683.11
32 Montgomery.....	22	1,538	21	980	11,250	3,056.29
33 Mount Zion.....	47	7,452	48	6,927	159,905	49,324.34
34 Neuse—Atlantic.....	52	4,108	48	3,976	119,375	26,162.42
35 New Found.....	21	1,777	24	1,000	10,650	840.67
36 Pee Dee.....	15	1,576	13	1,430	15,000	12,257.19
37 Piedmont.....	31	3,731	32	4,683	135,750	28,530.96
38 Pilot Mountain.....	52	6,212	59	6,205	101,000	37,483.50
39 Raleigh.....	33	4,652	32	4,877	98,400	30,986.00
40 Roanoke.....	55	5,009	56	5,163	144,800	43,335.32
41 Robeson.....	49	6,491	55	5,823	102,550	32,419.87
42 Sandy Creek.....	45	4,515	38	3,150	43,100	11,709.73
43 Sandy Run.....	37	6,045	38	3,948	35,900	11,708.10
44 South Fork.....	54	5,627	38	4,302	100,850	20,793.52
45 South River.....	29	2,983	25	2,115	24,600	3,878.35
46 South Yadkin.....	37	4,304	33	3,928	88,650	19,625.41
47 Stanley.....	26	3,172	24	2,057	28,075	7,211.82
48 Stone Mountain.....	21	1,263	19	1,342	7,050	125.17
49 Stony Fork.....	14	1,177	13	641	7,000	651.05
50 Surry.....	29	1,952	23	1,631	22,230	3,261.36
51 Tar River.....	53	7,250	57	4,652	91,000	21,796.79
52 Tennessee River.....	37	3,321	34	2,078	19,575	2,226.19
53 Three Forks.....	35	3,465	34	2,425	18,800	2,762.34
54 Transylvania.....	24	2,248	22	1,767	22,342	2,961.82

BAPTIST STATE CONVENTION OF NORTH CAROLINA.—Continued.

ASSOCIATIONS.	Churches.	Total Membership.	Sunday Schools.	Sunday School Enrollment.	Value of Church Property.	Contributions.
55 Tuckasiegee.....	28	2,293	19	1,206	\$ 17,950	\$ 1,799.85
56 Union.....	36	4,343	34	2,706	44,490	13,007.97
57 West Buncombe.....	7	467	6	343	-----	262.81
58 West Chowan.....	55	11,888	60	5,905	129,350	36,468.40
59 Western*.....	25	1,978	27	1,554	15,785	2,800.00
60 Wilmington*.....	37	4,323	31	2,813	109,950	12,000.00
61 Yadkin.....	24	2,745	21	1,655	22,400	3,279.44
62 Yancey Co.....	31	2,936	23	2,000	21,800	1,842.95
Total.....	1,951	226,007	1,791	164,706	\$ 3,022,366	\$ 749,127.45

* No minutes received; last reported figures. † Tennessee churches not included.

THE SOUTHERN BAPTIST CONVENTION.
(FROM THE CONVENTION ANNUAL FOR 1911.)

STATE.	Associations.	Churches.	Baptisms.	Membership.	Contributed for Missions.	Contributed for All Purposes.	Value of Church Property.	Sunday Schools.	Sunday School Enrollment.
Alabama.....	77	2,002	9,706	184,305	\$ 68,000.54	\$ 676,306.26	\$ 2,877,233	1,204	92,739
Arkansas.....	51	1,534	7,243	106,528	58,334.62	359,534.64	1,496,825	648	41,047
Florida.....	25	629	2,509	42,754	21,785.90	22,372.48	1,030,750	320	21,915
Georgia.....	87	2,335	14,203	261,416	176,592.40	1,042,162.62	4,821,537	1,525	123,620
Illinois.....	22	522	2,740	49,398	15,862.38	160,859.49	810,066	399	29,799
Kentucky.....	76	1,814	10,828	230,297	128,152.52	848,995.86	3,863,455	1,101	105,792
Louisiana.....	31	656	3,312	57,191	21,419.20	181,009.78	895,005	366	20,299
Maryland.....	3	77	578	12,043	36,554.92	175,212.73	1,012,100	81	12,877
Mississippi.....	51	1,464	7,963	146,516	86,489.19	582,440.88	2,072,013	757	60,191
Missouri.....	81	1,954	10,600	189,354	130,279.00	1,024,649.46	4,720,529	1,186	116,783
North Carolina.....	62	1,951	12,006	226,007	100,127.92	749,127.45	3,022,366	1,791	164,706
Oklahoma.....	43	1,658	5,566	64,680	40,774.14	374,206.53	1,258,763	491	37,240
South Carolina.....	36	1,042	7,016	129,483	95,483.13	618,146.82	2,412,199	782	71,545
Tennessee.....	53	1,692	9,091	174,854	67,172.40	508,292.01	2,860,875	1,027	89,978
Texas.....	132	3,433	23,165	299,718	299,920.31	1,812,230.25	5,477,904	1,863	151,564
Virginia.....	29	1,063	7,507	150,121	133,632.29	953,145.85	4,015,569	953	108,551
District of Columbia.....	1	22	407	7,719	23,335.79	135,682.94	745,800	28	8,470
Totals.....	860	23,248	134,440	2,332,464	\$ 1,503,844.65	\$ 10,424,385.05	\$ 43,363,899	14,522	1,248,116

THE BAPTISTS OF THE UNITED STATES,
(FROM AMERICAN BAPTIST YEAR BOOK.)

STATES.

	Churches.	Ordained Ministers.	Membership.	Sunday Schools.	Sunday School Enrollment.	Value of Church Property.	Contributions.
Alabama.....	4,116	3,107	414,644	2,881	167,984	\$ 4,365,314	\$1,043,506.17
Alaska.....	3	2	74	31	38		277.00
Arizona.....	29	34	1,553	31	1,934	119,692	31,466.84
Arkansas.....	2,621	1,829	187,109	1,503	79,130	1,798,935	392,849.83
California.....	240	458	33,697	250	28,883	2,531,112	785,618.15
Colorado.....	113	114	14,182	92	9,539	788,001	167,294.17
Connecticut.....	157	159	26,707	137	17,141	2,241,964	308,898.22
Delaware.....	16	17	2,538	15	2,404	286,200	61,573.35
District of Columbia.....	63	77	28,430	64	12,595	1,301,290	197,904.17
Florida.....	1,276	831	81,991	632	31,052	1,157,302	264,858.68
Georgia.....	4,686	3,498	536,769	2,927	186,905	7,422,487	1,245,419.62
Idaho.....	76	49	3,739	56	4,532	199,365	57,824.63
Illinois.....	1,255	882	154,912	1,048	99,892	6,364,427	1,290,231.17
Indiana.....	427	337	64,173	423	43,978	2,336,215	394,204.76
Iowa.....	427	322	45,151	400	32,487	2,543,699	414,355.47
Kansas.....	620	439	51,778	362	37,245	1,745,758	439,506.81
Kentucky.....	2,360	1,791	212,521	1,646	118,840	4,370,277	925,324.82
Louisiana.....	1,872	1,084	152,720	1,049	53,733	1,744,459	350,329.71
Maine.....	242	183	21,546	223	20,179	1,309,380	209,605.64
Maryland.....	122	94	32,918	118	20,990	1,185,532	218,291.90
Massachusetts.....	343	422	78,460	345	64,379	8,116,186	1,255,340.21
Michigan.....	450	336	44,198	221	38,721	3,031,015	534,998.63
Minnesota.....	251	188	24,032	231	19,065	1,686,156	314,747.68
Mississippi.....	3,545	2,131	368,445	1,944	111,222	3,073,885	750,125.59
Missouri.....	2,293	1,741	216,710	1,607	119,261	5,013,786	1,119,526.52
Montana.....	29	35	2,631	22	2,223	205,017	45,965.02
Nebraska.....	211	155	16,937	100	13,155	914,923	235,094.13
Nevada.....	10	10	483	7	637	48,850	12,779.71

THE BAPTISTS OF THE UNITED STATES.—Continued.

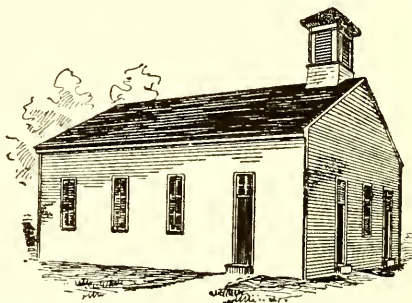
STATES.

	Churches.	Ordained Ministers.	Membership.	Sunday Schools.	Sunday School Enrollment.	Value of Church Property.	Contributions.
New Hampshire.....	88	82	9,452	98	7,669	\$ 819,850	\$ 108,373.00
New Jersey.....	368	375	65,018	343	46,823	6,224,908	809,607.77
New Mexico.....	113	56	3,932	53	3,351	118,525	34,706.27
New York.....	930	969	163,801	866	117,309	19,227,545	2,163,653.79
North Carolina.....	3,345	2,308	378,664	2,807	220,554	3,197,700	896,271.16
North Dakota.....	67	62	5,024	92	4,138	263,300	63,301.83
Ohio.....	653	589	86,970	552	57,872	4,657,796	718,707.12
Oklahoma.....	1,218	741	72,526	547	40,375	1,249,419	348,689.55
Oregon.....	129	129	12,714	103	10,181	736,260	149,274.18
Pennsylvania.....	798	715	133,254	759	103,310	10,352,198	1,476,570.57
Porto Rico.....	42	6	2,083	56	2,750	100,000	2,875.84
Rhode Island.....	78	95	15,165	87	14,398	1,375,300	198,085.54
South Carolina.....	2,218	1,469	284,544	1,735	118,823	3,057,970	714,880.19
South Dakota.....	106	82	6,860	97	5,970	451,370	154,717.62
Tennessee.....	2,504	1,770	242,360	1,483	96,194	3,653,707	588,029.06
Texas.....	5,344	3,235	408,991	2,943	188,073	6,850,013	1,968,902.60
Utah.....	9	12	1,050	12	1,100	100,000	14,337.36
Vermont.....	96	80	8,827	91	7,602	809,775	109,184.59
Virginia.....	2,480	1,479	401,321	1,960	151,193	5,680,466	1,600,015.09
Washington.....	193	169	17,266	191	18,024	7,246,421	284,324.41
West Virginia.....	828	460	65,162	558	31,171	1,362,791	261,987.72
Wisconsin.....	195	140	19,645	206	16,805	1,378,465	224,043.26
Wyoming.....	30	29	1,167	36	1,558	107,600	20,656.39
Total.....	49,753	35,368	5,283,944	34,302	2,859,992	\$ 138,675,356	\$ 25,978,911

THE BAPTISTS OF THE WORLD.

(FROM THE FIGURES GIVEN BY LANSING BURROWS, D.D.)

Southern Baptist Convention.....	2, 332, 464
Other American States (A. B. Year Book).....	1, 142, 614
Estimated colored membership in Southern States.....	1, 912, 766
Total in United States.....	5, 387, 844
Canada and Maritime Provinces (English Hand Book).....	129, 314
Mexico (A. B. Year Book).....	2, 659
West Indies and Central America (English Hand Book).....	59, 443
South America (English Hand Book).....	7, 368
Europe (English Hand Book).....	581, 734
Asia (English Hand Book).....	185, 588
Africa (English Hand Book).....	14, 785
Australia (English Hand Book).....	27, 594
Baptist membership in the world.....	6, 396, 329



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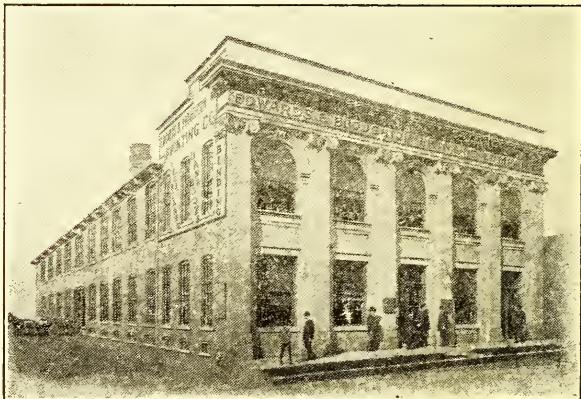
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